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The CHRISTIAN CENTURY, *A Journal of Religion*

Wrong Ways to Justify Religion

By Henry Nelson Wieman

How to Resign a Pulpit

An Editorial

Blessed Is the Dead Church!

By Walter Dudley Cavert

Gains from the Manchurian Muddle

An Editorial

The Grand Mufti on Palestine's Problems

By Sherwood Eddy

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The CHRISTIAN CENTURY

December 18, 1929

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A Diversity of Matters

The circulation department is under such pressure these days that it is hard to find time to cheer. I presume that the same situation obtains in the circulation departments of most periodicals. Christmas and magazine subscriptions seem to have an affinity for each other. But in the case of The Christian Century, this holiday-season rush is given added stimulation by the use of the Christmas Cheques.

I do not remember ever having seen this circulation department as hard pushed as it has been for the past few weeks. Understand, this is no kick! The subscriptions can't come in too thick and fast to upset us. But we have had this year, in addition to the work that the listing of subscriptions to The Christian Century would normally impose, the extra work of building an entirely new list of subscribers to the Christian Century Pulpit.

That has been a terrific job. I don't need to tell about it here, but I can at least confess that the magnitude of the response to the appearance of the new monthly almost caught us napping. The result has been that the whole circulation department has been working night and day for weeks to catch up with the rush. And this gives me a chance to call for an extra cheer for the people in that department—people whose contribution to the making of such a paper as this and its companion monthly is not often publicly acknowledged. But they work with a loyalty that is beyond all praise. And without them, you would not be reading this now. They're a fine lot, doing a difficult job under an inexorable time-stress, and doing it well.

Of course, the heaviest part of their year's work is just beginning. The listing of the charter subscriptions to the Pulpit is over, but the new subscriptions to The Christian Century, gathered by means of the Christmas Cheques, are just beginning to come in. From the early indications, this is going to be a banner year for these Cheques.

Evidently, readers have taken to heart what has been said about the relationship of the Cheques, and a growing subscription list, to the influence of the paper. That makes me very happy, for I have been made responsible for the writing of some of this material that is intended to move present subscribers to obtain new subscribers, and I know how difficult it is to keep the words that are meant as earnest exhortation to a constituency that differs from every other in the world from sounding just like the usual advertising whoop'-er-up. It looks as though we had been able to get together on this—the subscribers and the circulation department—so that the Christmas Cheques are being used widely and wisely. That's fine!

Incidentally, I have been asked whether the circulation department would do again what it did for some last-minute Christmas givers last year. When they sent in, before December 24, gift subscriptions for new subscribers, the circulation department sent out special Christmas-morning telegrams announcing the gift. Will it be done again? Yes, provided you ask it, and provided that the subscription is paid in advance.

THE CHEER LEADER.

The CHRISTIAN CENTURY

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EDITORIAL

ON December 9 the American chargé at Berne, acting on behalf of the United States, signed the three protocols which now put this nation in process of becoming a member of the world court. Thus does Mr. Hoover carry forward without delay

The United States Signs the World Court Protocols

the policy of adherence to the court which he recommended

in his message to congress. The country as a whole will support the President in this. As Mr. Stimson pointed out, in the masterly letter in which he advised the American signature, by the ratification of the Kellogg pact "not only has the need of developing judicial means instead of war to settle the inevitable controversies between nations become more pressing, but it has become even more important to establish and clarify the standards and rules of international conduct by which such controversies can be prevented or minimized." This, beyond all dispute, is primarily the work of a court, and the world court is the agency—first previsioned by President Roosevelt in his instructions to the American delegates to The Hague conference of 1907—by which this fundamental task in building the enduring edifice of peace will have to be done.

Every Objection Now Removed

THE same jingo portion of the press that has worked unceasingly to involve the United States in warlike complications with weak states like Mexico, and that has opposed every venture toward international understanding and cooperation, is now predicting a bitter-end fight against the President when he sends formal notice of the American adherence to the senate for ratification. It is hard to see how such a fight can be waged. As Secretary Stimson points out in his letter—and that letter should be studied in its entirety by every citizen—*every* objection that the senate raised in the five reservations which it attached to its vote of approval in 1926 has now been met, either by direct acceptance of the reservations on the

part of the other nations, or by revision of the court's own statutes and processes. But even if there is a fight, the President is bound to win. Enlightened public opinion is with him; the moral powers of mankind are on his side. As Mr. Stimson formally puts it, "The United States can now safely adhere to the Permanent Court of International Justice." Indeed, it cannot safely do anything else

Senator Borah and The World Court

THE isolationist press, in its noisy and vehement attempt to poison the public mind in the matter of the world court, and to make it appear that a formidable opposition to America's adherence already exists in the senate, carries its unscrupulous game much too far when it subtly represents Senator Borah as being against the court. We are advised directly that Mr. Borah has made no statement on the subject, and that no one has authority to speak for him. As everybody knows, he has been and still is deeply engrossed in the infinite details of the tariff problem now before the senate. It is hardly to be expected that, thus engrossed, he would be able duly to consider the greatly changed form in which the court is now offered for American acceptance, as compared to the form in which it was voted upon in 1926. And no one who knows Senator Borah would impute to him an opinion on a matter which he has not studied. The Christian Century assumes no authority to speak for the senator from Idaho, but we believe that the isolationist press is altogether premature in claiming his powerful sponsorship of their opposition. Senator Borah has always favored America's participation in an international court when war was outlawed. In his championship of the peace pact which outlawed war he reached the zenith of his great career as an advocate of the juridical settlement of international disputes. Those who now either lightly or diabolically represent that the immortal identification of his name with the cause of peace will be clouded by his opposition to the one existing agency through which the nations may settle their disputes

under the forms of law, do not know their man. It is true that Senator Borah opposed America's entrance into the world court in 1926. So also did The Christian Century. And we would do so again. But in addition to the fact that war has since been outlawed, every objection to the court then made either by Senator Borah or by us has been obviated by specific changes in the court itself. Senator Borah's chief objections were four: (1) The court will tend to become the mere legal advisor of a political agency—the League of Nations. (2) The United States cannot afford to accept the hazards of the advisory jurisdiction of the court. (3) The function of giving advisory opinions is extrajudicial and dangerous. (4) The League of Nations claims the right to enforce the decisions of the court, even to the extent of using war for that purpose.

The World Court Is A New Court

EACH of these objections has now been thoroughly cured. (1 and 2) The league may not ask an advisory opinion on any phase of any dispute between nations without the consent of both parties. This satisfies the first two objections. (3) The procedure in advisory opinions is now to be essentially the same as in regular litigation—public, both parties consenting to the inquiry, and both parties present and heard. On March 21, 1929, Senator Borah said, as reported in the United States Daily: "If this advisory jurisdiction were to be exercised only upon the request of the parties concerned, it would not be so objectionable." (4) As to the League's power to enforce judgments, the right was explicitly disclaimed on September 13, 1929, by the assembly of the League. The present world court is not all that Senator Borah desires such a court to be, for he wishes it clothed with affirmative jurisdiction, and to have a comprehensive code of international law, but its dangerous features have all been removed, and the way is open for its unhindered development in the direction in which the peace pact points. The Christian Century feels that it takes no risk in predicting that those who represent Senator Borah as about to lead the opposition to the new world court are in for an uncomfortable awakening.

Shall the Function of the Federal Council be Broadened?

WHETHER or not the constitution of the Federal Council of Churches will be modified and enlarged so as to enable the council to administer for its constituent denominations certain functions now administered by the denominations separately, was not determined at the annual meeting of the executive committee held in Chicago, December 3-5. But there was a strongly preponderant feeling that the time had come for the churches to take more seriously their ideal of doing together what they can do better together than separately. It is upon this

ideal that the Federal council was organized 21 years ago. Its constitution, however, limits its province to "the expression of counsel and the recommending of a course of action in matters of common interest to the churches." There has been growing for years a conviction that there are certain interests which the churches would now gladly administer through a united agency, such as the Federal council, if the council were clothed with power to administer them. A sub-committee on function and structure was appointed at Rochester a year ago to consider the matter. They recommended to the Chicago meeting that the constitution be revised so as to add to the functions of the Federal council that of administration in such matters as the churches would commit to it and which it would be willing to accept. The question was debated at length and finally referred back to the sub-committee with instruction to report more concretely a year hence. This action may seem timid and inconsiderable to some, but the constitution cannot be revised except at the quadrennial meeting (the next one being three years away), which fact made vigorous action at this time impossible. Other decisions of the council which have important implications for the future will be considered at length in our next issue.

Building Good Will Among Religions

THE recent Harvard conference among Protestants, Catholics and Jews on the subject of mutual good will and tolerance was conducted in admirable spirit and led to some excellent conclusions, but it does not seem to have gotten quite to the bottom of the matter. The conference was under the auspices of the Calvert round table which, as its name indicates, is of Catholic origin. The findings were, in substance: (1) that conviction of the truth of one's own faith, and of the error of all others, involves no denial of the sincerity of those who differ, or of their right to the practice of their own religion, or of their eternal reward; (2) that differences of religion, being matters of conscience, are entitled to universal respect; (3) that religious differences should not prevent cooperation for community welfare; and (4) that political, social or economic discrimination based on religious prejudice violates both the letter and the spirit of the constitution and constitutes a public peril. The first point might well have been strengthened by affirming the right of all to propagate as well as to practice their own religion. There are places even now where the distinction is important, and many Catholic writers lay much stress upon it.

Generalizations That Beg Genuine Questions

AS to the second point, every man's right to his sincere convictions should be respected, but the content of his faith can be respected only in so far as

is respectable. It is possible to respect the sincerity of a man who holds a fantastic or even a dangerous religion; respect for his character and intelligence must be conditioned upon the evidence. Point three is unconditionally right. Neighbors always have some common interests in which they should cooperate, whatever their religious interests may be. Point four is both vague and inaccurate. "Prejudice" is a question-begging word. Social and economic discrimination on religious grounds may be unwise or unchristian, but it is demonstrably not contrary to the letter of the constitution. If one takes religion seriously enough to believe that it makes a difference with character and conduct, it is impossible not to "discriminate" in some fashion in favor of persons who profess a type of religion which one considers indicative of intelligence and conducive to sound character. But such discrimination need not involve bitterness, hatred or bigotry. The spirit of the conference was commendable and its conclusions, while imperfect, should help toward mutual understanding.

What's To Be Done In Haiti?

It may have been a coincidence that the presidential message, recommending the sending of a new commission to study conditions in Haiti, was delivered on the same day that American marines shot into a crowd of Haitians, killing five and wounding twenty. It seems more likely, however, that President Hoover had knowledge that trouble might break out. His reference to our national dissatisfaction in being represented by marines, together with his recognition of the need for "some more definite policy than we have at present," show that the President is not happy at the condition of affairs obtaining after 14 years of American occupation. It is probable that Mr. Hoover hoped, by his recommendation to congress, to calm the rising storm long enough to get a new policy adopted. But the expression of presidential interest came too late. Strikes had already assumed ominous proportions; mobs were already marching out of the jungles toward the cities; the marines were already "getting the situation well in hand." It seems, at this writing, to be well in hand, although the rushing of reinforcements from other marine bases shows that the American government is taking no chances. But the essential problem remains. Our intervention, which was to have made the Haitians fit to govern themselves, has produced only a puppet native despotism, supported by marine bayonets. Fundamental civil rights have been abrogated or largely curtailed. Legislative government has been abolished. Haiti is further from dependable, self-reliant, self-government than she was when the marines first landed. The ostensible "treaty" under which the American control exercised lapses in 1936. We do not believe that American opinion will favor its renewal; neither will Haiti be ready to take up its own governing unless conditions have greatly changed in the meanwhile.

President Hoover is right; there should be an immediate, impartial, responsible study of the situation. Out of it should come a new policy, far different from that of the past 14 years.

Mr. Hurley Names Our Rulers

TWO or three dozen men are the real rulers of mankind today. This is the sort of statement we have grown accustomed to hearing from soapbox radicals. But this time it comes from another source. It is made by Mr. Edward N. Hurley, war-time chairman of the federal shipping board, and still one of the potentates of big business. Nor has Mr. Hurley made his statement in any offhand or irresponsible way. Instead, he makes it as part of a formal proposal to the International chamber of commerce, copies of which are said to have been deposited with the principal governments of the world. Mr. Hurley is an earnest advocate of world peace. He is pro-league, pro-court, pro-pact, pro everything that is working to rid the world of war. But he thinks that the most effective way of insuring against war would be to have "the leaders of the great industries which own, control, transport, refine and fabricate the key commodities . . . not sell to any actual or prospective belligerent." This, says Mr. Hurley, would automatically make war impossible. "There are two or three dozen men in the world today," he says, "who could meet and form a gentlemen's agreement to control the essential raw materials of the world in the interest of business stability and peace, and there is no force in the world today which could effectively forbid their exercising that control." Mr. Hurley even goes so far as to name the men. The American nominees are mostly familiar: Walter S. Teagle, John D. Ryan, Harvey Firestone, James A. Farrell, Charles M. Schwab, Willis L. King, James A. Campbell, Pierre S. du Pont, Owen D. Young, Gerard Swope, Charles F. Kettering, and A. W. Robinson. If two or three dozen men have any such world power as this, actual or potential, it is important to know it.

A Convention That Will Be More Than Speeches

ELEVEN years ago the council of churches of Ohio held a convention for pastors. The gathering accomplished so much good that it has become an annual affair. Each year's session has witnessed some advance, in daring as well as in size and in the quality of the program, over its predecessor. But the plans for the convention which is to be in session in Columbus from January 19 to 26 almost overwhelm with their range and prophetic quality. The convention is to be regarded as a celebration of the 1900th anniversary of Pentecost. It is to consist of platform meetings, pageants, round table discussions, a youth convention, and intensive study in sixteen commissions, which will bring recommendations to the full

body. The roster of speakers and discussion advisors is packed with the most distinguished names in the church life of Great Britain, Canada and the United States. And the focus of thought of the whole Pentecostal convention is to be the winning of Christian unity! Christian unity and evangelism; Christian unity and youth; Christian unity and social ideals; Christian unity and moral results; Christian unity and church administration; Christian unity and religious education; Christian unity and colleges; Christian unity and the missionary program; Christian unity and the program of the local church; Christian unity and interdenominational agencies; church consolidation and cooperation in metropolitan cities, in cities of 5,000 to 50,000, and town and country—these are the subjects the pastors of Ohio will consider and pass on. The whole thing has a Pentecostal ring!

Seventy-Two Cents In Every Dollar!

THAT is what Mr. Hoover tells the nation that the federal government is spending for wars, past and to come. Out of the \$3,830,445,281 which congress has been asked to appropriate for the fiscal year which begins next July, the service of the great god Mars will absorb \$2,733,213,283! In other words, 72 cents in every dollar which the citizen turns over to the government goes for payment on the debts incurred in past wars, outlays for pensions, hospital costs and other payments in behalf of veterans, and for the upkeep of the army, navy, marine corps and national guard. When the 72 cents have been spent, the government is left with 13 cents to devote to public health, Indian affairs, aid to labor and agriculture, or the construction of public buildings—the latter one of Mr. Hoover's cherished projects for mitigating unemployment. Then there is 8 cents which can be given to keeping the actual machinery of government functioning. And that leaves 7 cents for fiscal affairs, such as tax and customs refunds, the administration of trust funds, the government of the District of Columbia, and other items. It is no wonder that Mr. Hoover's message to congress expressed the hope that a reduction of the outlay for defense purposes might be possible.

A Year of the Colorado Coal Experiment

THE current issue of the American Federationist, the official monthly of the American federation of labor, contains a valuable summary of the working of the first year of the new industrial plan in the Rocky Mountain Fuel company. The article is written by Miss Josephine Roche, the vice-president and majority stockholder of the company. The Rocky Mountain has been for years one of the three largest coal producing companies in Colorado, and has been at the center of the industrial troubles which have given the coal mines in that state such international

notoriety. After the last bloody strike, the company concluded an agreement with the United Mine Workers of America, which went into force September 1, 1928. Under this agreement not only were the miners of the company completely unionized, but plans were completed for frequent conference between the management and committees of the workers concerning all aspects of the industry. While it is obvious that the results of this new policy can only begin to show in twelve months, Miss Roche summarizes proofs of the economic soundness of the experiment in these words: "Miners received during the first half of 1929 an average daily wage of \$7.95; the accident rate has decreased in the company's mines, the tonnage per man per day has increased approximately twenty percent; the mines are running more days and the company is mining and selling much more coal than under its previous non-union policy." The most significant fact in connection with the experiment, however, is the way in which union labor of all kinds in Colorado has assumed its responsibility to see that the experiment succeeds. Throughout the state, union locals of every kind have discussed at length the conditions with which the Rocky Mountain company must deal, and have concentrated their purchases on the products of the company. The result has been prosperity for the company, and a genuine education of the union labor forces of Colorado in the problems of modern coal mining.

That Will-o'-the- Wisp, Parity

NOTHING could come closer to reducing to absurdity the whole conception of naval parity than an article by Mr. Hector C. Bywater which appears in the London Observer. Mr. Bywater is probably Britain's best known naval expert. Certainly he is best known among those British experts who write for journals with a general circulation. The London Observer, edited by Mr. J. L. Garvin, is the staunch champion of Anglo-American understanding which has most loudly acclaimed the conversations between Mr. MacDonald and Mr. Hoover that have led to the approaching conference on naval disarmament. Both Mr. Bywater and the Observer are anxious to see the conference succeed. They believe that its success will depend on Britain and America reaching an agreement as to some sort of naval parity. The preliminary conversations, so far as their content has reached the public, have apparently settled on a definition of parity in terms of further postponement and restriction of battleship building, and in terms of an American navy relying on cruisers of 10,000 tons armed with 8-inch guns and of a British navy relying on cruisers of 6,000 tons (or less) armed with 6-inch guns. But the noteworthy fact about Mr. Bywater's article is that, in an obvious effort to prepare British opinion for a navy of this sort, he goes out of his way to heap scorn on the 10,000 ton ships. In his opinion "this hybrid class"

of ship, as he calls it, is of such slight naval value as not to be worth building. Indeed, he prophesies that the British navy will never again lay down the keel of another 10,000 ton cruiser. Undoubtedly, there will be American experts equally able to convince the American public that 6,000 ton cruisers, such as the British prefer, are not worth having around. After you have read enough of the experts on both sides you may be pardoned for wondering whether they are not all right, and all of the war vessels, of whatever size, equally worthless.

Gains from the Manchurian Muddle

ALL THINGS considered, the cause of world peace has fared fortunately in the outcome of the trouble in Manchuria. From the beginning, the crisis attending the control of the Chinese Eastern railway was about as confused as an international complication ever becomes. It was a crisis between two governments of doubtful moral responsibility, in which neither party could come into the court of world opinion with clean hands. It was a crisis which precipitated troop movements, and at least some fighting, at inaccessible spots, hundreds of miles from the cities from which the world's information was telegraphed. It was a crisis in which the dispatch of the American note after negotiations had actually begun added the final measure of confusion. Out of such a muddle almost any international catastrophe might have developed. On the contrary, a tranquil and fairly dependable solution for this irritating and dangerous problem seems to be in sight. In its final stages, the trouble in Manchuria became largely an intrigue between the Chinese groups at Nanking and Mukden, with Russia putting on military pressure to hasten the break between the two and to insure negotiations with an amenable party. Ever since the Nanking government committed the colossal political blunder of seizing the railway last summer, the Manchurian provincial government, in Mukden, has been restive. In case of a permanent break, it was Mukden that would have to bear the brunt of Russian displeasure, as was shown from the minute when the Russians diverted practically all traffic away from the disputed railway. Mukden has always wanted to straighten matters out; Nanking, whose prestige was involved, held back. Finally, the governor at Mukden imported, from Paris, as his personal advisor regarding foreign affairs Mr. Wellington Koo, whose brilliant career as diplomat in London and Washington gave him considerable standing. Mr. Koo and Dr. C. T. Wang, the foreign minister of the Nanking government, are bitter personal enemies. It was a continuation of this personal feud, as well as a response to the wishes of the Mukden governor, that impelled Mr. Koo to under-

take direct negotiations with the Russians. The same elements moved Dr. Wang to announce his impending retirement.

When the Nanking government, through Dr. Wang, appealed to the United States and other nations for action in regard to the invasion of Manchuria by Russia, the appeal was in reality not against Russia, but against the plans of Mukden. It had become apparent that Mukden was about to cut loose from Nanking and begin negotiations on its own account. Nanking's appeal was, therefore, an attempt to marshal a showing of friends powerful enough to convince the Manchurian governor of the lack of wisdom in separating from the policy of the Nanking administration. The two foreign governments best informed as to what was going on—Japan by reason of her nearness and her Manchurian interests, and Germany by reason of the intermediary part which her consuls have been trying to play since midsummer—sized up the appeal correctly and announced a policy of hands off.

The United States did not. It did not come out without reservations as a supporter of the Nanking government, but it did write a note assuming that there was danger of general hostilities in Manchuria, and reminding both Russia and China of their obligations under the Kellogg pact. The note was not dispatched until after commissioners from Mukden had crossed the Russian border to commence negotiations. It was not even addressed to the particular group of Chinese who have actually settled the crisis. (Nanking's later "approval" of the actions of the Mukden negotiators was purely a face-saving device.) The Russian government replied to the American advice with asperity, and the official press of Moscow claimed that the only explanation of American action at that stage of affairs must be either that Washington was uninformed or that it meant to interfere in support of Nanking.

Although it will never be officially admitted, it is not hard to surmise that there are high officials at Washington who now feel that this government was betrayed into an untimely and unwise move in its note. The very vehemence of Mr. Stimson's statements of explanation and defense suggests this. There have already been some changes in the American diplomatic personnel in China within the past few weeks, and it need surprise nobody if there are more in the near future. Undoubtedly, the American government was not attempting, by indirection or in any other way, to use this incident to bolster up Nanking. The only explanation of its action, after the wheels of pacific settlement had been set in motion, is that it did not know those wheels had begun to move. Indeed, Mr. Stimson has said that he did not. In other words, the diplomatic arrangements of the American government were not able to keep it up to date. A diplomatic blunder resulted.

Yet the resulting situation is not all loss. Even apart from the fact that the danger of war in Man-

churia has been averted, there are two other facts which emerge from this confused situation as worthy of attention. In the first place, the whole world has been shown that the United States assumes great moral responsibility under the peace pact. To anyone conversant with political discussion in Europe, the significance of this will be clear. The one persistent source of misgiving among European statesmen as to the operation of the pact has been the part to be played by the United States in times when the peace is imperiled. Should a nation threaten to break the terms of the pact, would the United States—in the absence of sanctions—sit by acquiescent? If it did, one powerful deterrent against military adventuring would be absent. The action of the United States in this matter, however untimely it may have been as regards the immediate occasion, has shown that when international warfare is thought to threaten the United States will *not* remain coldly aloof. This government will do what it can to mobilize the moral resources of the world in behalf of peace. That assurance, given by Mr. Stimson's note, will prove of immense value in imparting confidence in the pact to the skeptics of other nations.

In the second place, the contretemps shows again, but with new clearness, the need for restoration of diplomatic relations with soviet Russia. Not only was the whole procedure through which the two nations had to wind their way during the recent exchange of notes a ridiculous one—American notes being sent to Paris; there read by an American diplomat to a French diplomat; passed on by the French diplomat to the French embassy in Moscow; there read by another French diplomat to the soviet commissar; the commissar then starting the reply back to Washington by the same tortuous route; and the whole performance taking so long that the newspaper public had the contents of the documents days before the responsible diplomats received them!—but the embarrassing position in which Mr. Stimson found himself when he discovered that he had intervened in the matter after it was already in process of settlement would have been avoided if normal diplomatic relations had existed. As it was, Washington's information came entirely from the Chinese side of the line, and from sources that proved undependable. A single chargé at Moscow, doing no more than keeping check on what was going on, would have obviated the whole muddle. This makes the third time that the United States has been forced to resort to back-door methods to talk with Moscow and each time the experience grows more unsatisfactory.

If the rest of the world learns that the United States will not be silent when any nation gives evidence of readiness to repudiate its pledges under the pact, and if the United States learns that it is paying too high a price for being deprived of the services of competent diplomatic agents in Russia, the excitement of the last few weeks will have left a result of considerable value.

How to Resign a Pulpit

IT was said of one who crowned a not wholly admirable career with a noble end that "nothing in his life became him like the leaving of it." But in the leaving of a place of prominence and leadership, it is not often so. It is an evidence of both grace and goodness for a man to be able to extricate himself from a situation which has been either too great for his talents or unsuited to them, or which has involved personal incompatibilities, without casting himself in the role of a hero or a martyr and dramatizing his failure in terms of personal superiority.

To the preacher resigning an uncongenial or unsuccessful pastorate, this temptation comes with peculiar force. Preachers do sometimes fail to connect with the situations in which they find themselves. Everybody knows it. Sometimes everybody else knows it before they do. The fault may be their own, or it may not. More frequently the failure is due to a complex of conditions for which no one factor is wholly to blame. But whatever may be the actual cause of the maladjustment, the explanation that is given to the public often bears very slight relation to reality. It is not unnatural that this should be so. The congregation is usually willing enough to let the preacher down easy and is often none too proud of the real reasons for the severance of the relation. And the preacher has his own dignity and prestige to protect. Without conscious perversion of the facts he can easily give a fictitious prominence to aspects of the case which had little to do with the event.

It is no great tax upon the memory of anyone who keeps reasonably well informed of happenings in the religious world to recall instances illustrative of this tendency. Specifically to cite any would be unnecessary and invidious. Omitting for the present those ancient and honorable excuses involving the necessity of seeking a more congenial climate in the interest of his wife's health, or in deference to his own delicate throat, the favorite form of alibi for the unexpected severance of the relation of pastor and people is the claim that he is too "liberal" to conform to the prejudices of a conservative and unenlightened congregation. This is often enough true. If it were not, it would carry no conviction in cases where it is either not true or else is so small a part of the truth that it is entitled to no prominent place in the picture. There are congregations which adhere so firmly to the forms of faith in which they have been indoctrinated, and even to the very phrases which have become traditional with them, that any preacher who cannot pronounce the shibboleths with the accustomed accent is doomed from the start, and one who attempts to introduce any note of modernity into his thinking or preaching might as well cast his pearls out of the window. More frequently, perhaps, it is not the congregation as a whole but an intransigent and dominant minority that maintains this attitude, but the effect is much the same.

Undoubtedly there are such situations; plenty of them. It implies no denial of this to say that there are also many cases in which preachers make the conservatism of their congregations the scapegoat for their own shortcomings. Perhaps the preacher is moderately liberal. But perhaps also he does not call on his members, or neglects the sick, or is not adequate to the task of organizing the forces of the church, or creates the impression of considering himself intellectually superior to his people. Perhaps, with all his enlightenment, he cannot preach—and really a preacher ought, among other things, to be able to preach. Perhaps he can preach but either cannot or does not address himself to the minds and needs of his constituency. Perhaps he is inconsiderate toward the memory and reputation of an idolized predecessor. Perhaps—but the list is interminable. Everyone who has either been a pastor or had one can extend indefinitely the catalog of errors into which a minister may fall, any one of which may provoke reactions prejudicial to his popularity and, ultimately, to his usefulness. These things are not matters of theology but of personality and of the adaptability of a particular man to a particular situation.

And when, for one or another of these reasons, a state of tension arises which presently develops into a state of friction followed by a resignation, the chances are that the minister tells his best friends—if, indeed, he does not tell the world—that the trouble is that the church was not open minded enough to tolerate his more liberal views of religious truth. In so far as he believes this himself, he is confirmed in the opinion that he is a superior person and a martyr to the cause of a more intelligent religion, and is prevented from learning anything from his experience. In so far as the church believes it, it is persuaded that liberal ministers are inefficient pastors and that the way to restore a happy and prosperous church life is to get a more conservative one. In so far as the world believes it, an added proof is given for the popular belief that the church is illiberal and intolerant. In so far as other ministers believe it, and especially young ones, there is generated just so much more of either timidity or arrogance, or both, according as they are moved to truckle to or revolt against the supposed intolerance of the churches.

A second line of rationalization for ministerial misfits is the profession of social and economic liberalism as the cause of the catastrophe. This also is sometimes true. But just because it is sometimes true, and because the church is so rapidly moving to advanced ground on social and economic questions and is therefore so greatly in need of a wise and courageous leadership, it is doubly important that neither the public mind nor the church mind be confused by spurious claims to martyrdom in this cause by men who are only looking for a creditable excuse for leaving a place which for quite other reasons has become untenable. The perils of leadership in exploring the social and economic implications of Christianity are

very real. They should be neither minimized nor exaggerated. They cannot be evaluated with any accuracy, and the church cannot tell how it stands in relation to these matters or to what extent its own forces are answering the call of the newer opportunities for practical manifestations of brotherhood, if every preacher who discovers that he is a round peg in a square hole sets up the cry that he is being crucified upon a cross of gold or being burned at the stake for his devotion to equality and fraternity.

These comments imply no cynicism in regard to the ministry, and no lack of sympathy with those who have in reality suffered for the sake of either intellectual emancipation or human brotherhood. But it is just as important to avert a cynical misrepresentation of the churches as it is to appreciate the heroism of those ministers who have endured hardship because they were more advanced than the churches with which they were directly connected. The minister who has suffered in the cause of truth and righteousness does not whimper about it. Neither does he assume an air of jaunty superiority, nor smile down from Olympian heights with detached amusement at the quaint antics of the crowd.

As illustrative of the fine art of getting gracefully out of a place where longer tenure had become on the whole undesirable, there comes to mind the recent case of a very prominent minister who resigned from a large church after a short pastorate. The experience must have been disappointing and to some extent humiliating on both sides, for it was a place of great opportunity and he was a man of proved power. He happened to be a liberal, but he made no capital of that fact. He happened to entertain reasonably advanced social views, but he did not cast any discredit upon the congregation for reacting unfavorably to them. Church and minister recognized that it was a case of incompatibility. They parted with mutual respect, without an insinuation or an innuendo in either direction, without an alibi or a gesture of self-righteousness. And that is the way in which a minister who is a gentleman should part from a church composed of Christians, if part they must.

P. S. The minister is now happy in the pastorate of another church, and the church is happy under the ministry of another pastor.

The Show and the Parade

A Parable of Safed the Sage

I HAVE never needed Grandchildren as a smoke-screen for attendance at the Circus; for even when I was a small lad, my father thought it well that we all should go to what he called the Animal Show, and being there to behold the Curious Beasts which God had made, we also beheld the Curious Performances of the Circus, and the Side-shows beside. But if a man hath Grandchildren, he is reason-

ably sure of frequent invitations to attend the Show.

And I find it rather Confusing that there should be so Many Features going on at once, but in all other respects, as nearly as I can judge, the Shows are better than they were; and I think the Show-people have not time to be very bad.

So I went to a Circus with a Job-lot of Grandchildren, and I talked with the Manager. And I said, Things have moved since the days of Old John Robinson, and even since those of Phineas T. Barnum.

And he said, Barnum was not much of a Showman. He was clever at inventing Headliners, but it was Bill Bailey who learned Barnum the Show-business. But after Bailey still came others, and Bailey himself would go broke now if he managed his Show in the old way.

And I said, I can well believe that. But tell me, Where is the Old-fashioned Parade?

And he said, It hath gone where the Woodbine twineth. John Ringling tested it out and found that it no longer paid.

And I said, I suppose that is because Streets are now Congested.

And he said, That is one reason, but a minor one. In the old days folk piled the Whole Family into a Farm Waggon and drove to town and spent the day and took in everything and went back late at night

tired and we hope happy. But now do they hop into a Ford and drive Thirty miles after Lunch, and see the show and go home for Supper. But if we get them to town in time to see the Parade, the children get tired and the family hoppeth into the Ford and goeth back home and doth not stop for the Show. Wherefore have we ceased to furnish Free Competition against ourselves. For the Parade costeth us Cash, and doth weary those who Participate, and John Ringling declareth that it Diminisheth the Receipts at the Ticket-waggons. Wherefore do we cut out the Needless Expense and Fatigue of the Parade and thereby Increase the Business of the Show Itself.

And I said, Verily, these Circus men are aware of their Onions. And I think that other men might learn some things from them. For I am impressed with the Fact that in Education and in Religion, to say nothing about Commerce and Manufacture, the Street Parade doth often outbid the Show. For the Street Parade hath for its object the Luring of Folk under the Big Top; and if it serve instead to give them so much of the Show that they care for nothing inside it cannot be reckoned as Profitable. Wherefore, beloved, if thou hast anything in thy Tent that the Publick ought to be willing to pay Good Money to behold, depend not too much on the Street Parade, but make the Show as good as Possible.

VERSE

A Prodigal Speaks

I THINK the memory of him I love best

Is hearing him say "Father" when he prayed.
I saw him only once, near Magdala,
Surrounded by a throng of country folk
To whom he talked of God's unceasing care,
So all embracing that no sparrow fell
Without his knowing. Then as friend with friend,
Or son with father, so he talked with God,
Asking for them the blessing of his peace.

"Our Father" so he called him. . . . Mine I'd left
There in the old house sheltered by the hill
Left him with hot tears falling down his cheeks,
Unheeding, with my portion in my hand
Wherewith to see the world. And now remained
No shred of it, nor any world but swine.
But he remained I knew—just as he was!
Was God like that? Did he too weep for men,
Unheeding men who sought alone their will?

That night beneath the stars I faced it o'er.
My restless charges stirred there in their pen,
Grunted and stirred as though they dreamed of
troughs
Well-filled, of every sense supplied.
That was their life! So had it been all mine!
But that was done! I would arise and go

Back to my father saying I had sinned,
Seeking his blessing and a servant's place. . . .

I wear today the ring upon my hand,
The new robe on my shoulders, through my heart
There ever ring my father's eager words
As he gathered me in his arms and held me close. . . .
It was not that my race had hated swine,
Nor that the husks were bitter to my mouth,
But his "Our Father" wakened me to live.

WILLIAM E. BROOKS.

The Cage

I USED to marvel at its length
But now I feel
Only the smallness of its space,
Its bars of steel.

I pace the floor from wall to wall,
By night and day,
And like a caged thing I long
To break away.

There is but one way out, a door
Whose lock is death.
Only my Keeper knows the mystic
Shibboleth.

JOHN RICHARD MORELAND.

Wrong Ways to Justify Religion

By Henry Nelson Wieman

MANY proponents of the Christian religion are today making some very grave mistakes in their efforts to recommend their faith to an age dominated by science and the scientific method. There are four of these in particular which I would mention.

The first is that of attempting to establish religion upon the foundation of the teachings of the sciences.

The second is to claim that religion has a peculiar method of attaining truth different from the scientific method.

The third is the appeal to religious experience as test and source of religious truth.

The fourth is the mistake of using the prestige of a great scientist, who happens to be religious, as evidence for truth of religious belief.

Each of these, it seems to me, is a grave error and to practice any one of them is to obstruct the work of Christianity in an age of science. Let us discuss them in the order mentioned.

I

The Christian apologist should not take the teachings of any especial science as foundation for the Christian faith. All such attempts are flagrantly opposed to the scientific method. To show how unscientific such an attempt is, consider an analogy. Suppose physics should seize on some newly risen biological theory and try to build all its own theories on this biological basis. Physics would cease to be physics. Neither would it be biology. It would be neither fish nor fowl. It would be a hopeless muddle.

No doubt the sciences are interdependent. They help one another. But this interdependence and collaboration must not be confused with what we are here condemning. What we here condemn is the practice of taking the theory of one special science and using it to defend beliefs which have been derived from wholly different data. Thus, when the apologist tries to defend belief in God by identifying him with energy as the science of physics conceives energy, or with evolution as the biologist knows evolution, or with the subconscious as the psychiatrist pictures the subconscious, he is making his religion ridiculous in the eyes of the well informed.

There is another reason, equally important, why the Christian religion cannot build its faith on the foundation of scientific doctrines. All these teachings of science are theories which may tomorrow be discarded as obsolete. The mortality rate of scientific "truth" is exceedingly high. You cannot safely commit your life and all the values of life and everything which makes life worth living to the keeping of a belief if you know that belief may be discarded tomorrow; for if you do, and the belief is discarded, life will no longer be worth living. In science a belief

or theory is treated merely as an intellectual tool for investigating the world. Thus it can be discarded with perfect ease and without loss. But when scientific "truths" are appropriated by the religious apologist they are made to serve a wholly different purpose, a purpose which they were never designed to serve. They are made the basis and support for all the values of life. This is preposterous. So, I say, the apologist must not take the findings of science as a basis for religious faith.

II

The second common mistake consists in making the claim that there is some other way to truth besides that of the scientific method. Let us not confuse scientific method with the teachings or findings of science. These teachings are what the sciences find when they use this method; this method is the way they achieve their findings. Hence the two should not be confused. The teachings of science, we saw above, become a source of mistaken apologetic when they are taken as foundation on which to rear the Christian faith. But we are now considering the method of science, not its teachings. This method of science, we claim, is the only method by which trustworthy knowledge can be achieved. Therefore it is a mistake when apologists try to defend their faith by laying claim to some other method of achieving truth. The teachings of science cannot be taken over as the teachings of religion; but the method of science for seeking truth must be taken over by the Christian religion as its method also for seeking truth.

What is this scientific method for seeking truth? It is the common everyday method by which we achieve all genuine knowledge we ever get. Men used it in some rough fashion long before the special sciences arose. The sciences have simply taken it over from everyday life, refined it, purged it, developed it. But the essential principles remain the same. And it is this method which we must use to win whatever truth we live by, religious, scientific or otherwise. I learn by this method of observation and experimentation what is the shortest road to town; that a lever will lift more than my bare hands; that this man is honest and that one not; that this man lives a Christian life and that one does not. And by this method also I must learn what may be the true significance of Christ for the world. In so far as we live intelligently we always conduct our lives in the light of knowledge which has not necessarily been tested by any special science but must be tested by this method of observing conditions and consequences.

Therefore the attempt to defend the Christian religion on the ground that there is some other way to knowledge than that of the scientific method is doomed to failure every time it is tried. When this

claim is made for the Christian religion and is seen to be a failure, our religion sinks lower in the eyes of the critically minded.

III

The third error, so I think, is to try to base Christian truth on "religious experience." This appeal to experience sounds scientific but when we see what is meant by "religious experience" we see it is the exact opposite of the scientific method. Religious experience as test and source of truth generally means the way I feel and act when I accept with deep conviction the truth of a certain belief. It is the moral and spiritual reaction in me which results when I commit myself to a certain conviction. For example, I may believe with unfaltering certainty that Christ is in me and upon me in such fashion that what I think Christ thinks, what I say Christ says, what I do he does. If I thoroughly believe that, I shall be filled with great peace and joy. I shall have the feeling of invincible power. Nothing can destroy my poise as long as I believe it. I shall certainly act as I believe Jesus Christ would act.

But do all these subjective effects of the belief upon me when I accept it as true, indicate that the belief is true? Plainly they do not. A few other examples will make this evident. Suppose I believe with intense conviction that there is no sin and evil in the world, that all is one lovely, ecstatic song, that the appearance of sin and evil is only error of mortal mind, that God is good and God is all and all is God and all is good. If I believe that, I shall certainly be lifted up to ecstasy. I shall act as I believe reality to be. Such a belief will transform me body and mind. I shall have better health, for some ills will be cured because of the exalted state of mind which ensues. But all these subjective effects of the belief do not prove the belief is true. They only prove that he who accepts such a belief will have such an experience. The observation of these consequences do prove the truth of a belief, but the belief which is proved is not the belief of the person who has the experience. The belief which is proved is the belief of the observing bystander, and that belief is that he who accepts such a mistaken notion will have just such an experience as we have described.

If the pilot who steers my ship is a numskull, but I believe with complete assurance that he knows his business and will bring me safe to harbor, I shall be filled with peace and confidence. But my peace and confidence does not prove that my belief is true. If I believe my drunken chauffeur is not drunk, I shall be very happy when I ride out with him. But my happiness does not prove he is not drunk when he is.

Now religious experience in this sense—namely, as the subjective effect upon the believer of the religious belief which he accepts as true—is not a test and source of truth. On the contrary it is just the kind of experience which is most likely to lead to error. Therefore it is just the kind of experience which

scientific method is specially designed to exclude from all bearing upon the question of truth and error. Most of the technique of all scientific method consists precisely in devices for guarding against the error due to the subjective effects which result when any belief is accepted as true.

Let us summarize this error of the apologist in appealing to religious experience, for I believe it is the most deep rooted and dangerous error in prevalent religious thinking. Religious experience generally means the moral and spiritual effects upon the believer which result when he accepts certain religious beliefs as true. Such beliefs are exemplified by him who is sure of the indwelling Christ, by the case of the Christian Scientist, by the man who believes in his numskull pilot and the man who believes his drunken chauffeur is not drunk. But it is plain that religious experience in this sense cannot prove the truth of the belief which causes the experience. Therefore this appeal of the apologist to religious experience as support for the truth of his religion is a mistake and drags Christianity lower still in the esteem of a scientific age.

IV

The last error of the apologist which I wish to consider consists in seizing on the pronouncements of some famous scientist when he speaks about matters outside his specialty, especially about religion, and holding up his pious statements as evidence for the truth of religious belief. Now the statements of a great scientist upon religious matters carry no more weight of evidence for the truth of that to which he testifies, than similar testimony from any other sincere, devout and intelligent man. The fact that he is a scientist means nothing at all, because religion is not founded on any one of the special sciences. For the apologist to herald abroad the religious confession of a great scientist is as though a psychologist should try to defend his particular brand of psychology by announcing to the world that a certain great physicist accepted it as true. Such an attempt to defend a psychological belief by the testimony of a physicist would be greeted in the scientific world with howls of ridicule. But that is precisely what the apologist is doing when he takes aid and comfort from the religious testimony of a great scientist simply because he is a scientist and is famous. As a devout and earnest and intelligent man his testimony may well be worth something; but not worth any more than like testimony from a man who is not a scientist and not famous.

Every great scientist is a specialist. He could not be great in science otherwise. He is never an authority on science as a whole, not even when his name is Sir Arthur Thompson, much less on the universe as a whole or on religion. It is probable he is not so competent to speak on religion because he is a specialist and so has not had time and energy to acquire that general knowledge which the religious problem

le from demands. Hence this subservient appeal of the apolo-
errorist to the great scientist only serves to make religion
more disreputable in an age which prizes the scientific
method. A most flagrant example of such error is
the present exploitation of Mr. A. S. Eddington.

V

I have been indicating what I believe the Christian apologist should not do in an age of science. Let me now briefly sketch what I think he ought to do. For sake of brevity this will be stated very dogmatically although the claim is not made that there is anything final about it.

The apologist for religion should present all our most sacred beliefs and programs of action as tentative and experimental. Until he does that he can never make Christianity acceptable to this age.

Perhaps the protest immediately is raised: How is it possible to be religious, not to mention Christian, when every belief and program is tentative and experimental? Let us try to show that it is possible. Scientists often dedicate themselves with passionate devotion to the quest of a knowledge the nature and content of which they do not know and never come to know. So also a parent may dedicate himself to fostering the highest possibilities of a child, not know-

ing what those possibilities are. So in many walks of life the high devotion of complete and passionate self-commitment can be found even when all beliefs and programs are tentative. Surely, then, as a scientist can commit himself with passionate devotion to the quest of an unknown knowledge and a parent to the unknown best in a child, so the religious personality can commit himself to the best there is in all reality, however mistaken his beliefs about it may be or however tentatively he may hold them. In this spirit and with this devotion he must draw upon all sources of knowledge that are available to formulate the best belief he can concerning all matters of Christian concern. We must have beliefs. We must have the very best beliefs, which means the most nearly true, and the most specific and adequate, with the very least of vagueness compatible with truth. But if we are to have such beliefs we must not commit ourselves to any belief in such a way that it blinds us to contrary evidence. In other words, all our most sacred beliefs and programs of action must be tentative.

The supreme task of Christian apologetics, it seems to me, is to transform the dogmatism of traditional Christianity into the spirit of inquiry which can recognize and correct its own errors.

The Grand Mufti on Palestine's Problems

By Sherwood Eddy

WE SAT this morning with his eminence the Grand Mufti, civil and religious head of the Moslem Arabs of Palestine, and discussed the deadlock in the relations between Arabs and Jews today in Jerusalem and throughout the Holy Land. It was a striking scene. A fine-featured Arab of the desert, a lineal descendant of Mohammed, he appeared to be a man of quiet dignity and high intelligence. We were sitting over a corner of the castle of Antonia, the former residence of Pontius Pilate and the Roman governors of the land. Just below our window stood the stairs of the castle where Paul made his defense before the infuriated Jews who had dragged him from the temple to kill him. To the right lay the broad white limestone platform where once rose the sacred temple itself. In the center stands the Dome of the Rock, summit of Mount Moriah, where tradition holds that Abraham prepared to offer Isaac. Farther to the right in Solomon's porch the early church was founded, and across the city is the Church of the Holy Sepulcher, held sacred by Christian pilgrims as the spot of Christ's crucifixion.

Just below the temple area is a narrow alley way

where the huge stones known as the Wailing Wall, that are supposed to have lain at the foundation of Solomon's temple, still stand.¹ Here, weekly or daily, pious Jews read the penitential psalms and the Lamentations of Jeremiah under their temple of which there is now left not one stone upon another. Since he dare not enter the temple area lest unwittingly he tread upon the ancient holy of holies, this wall is now the most sacred spot in Jerusalem or the world to the orthodox Jew. Jerusalem is also the third holiest city to the Moslem. Thus the holy places of three religions meet here—the three virile monotheisms of the world. It was over the encroachments and counter demonstrations of Jews and Arabs at this Wailing Wall that fanatical fury was fanned to flame in both communities some weeks ago, which led to a week of rioting, pillage and murder by the Arabs, with savage barbarities on both sides. Although things are quiet and law and order are temporarily restored by British soldiers, some of whom were brought by aeroplane from Egypt, there is no real peace between the Arab and the Jewish communities, and Jerusalem and Palestine will flame again unless some deeper settlement is reached than merely multi-

plying the bayonets of the omnipresent British police.

We had already seen leading representative Jews and British officials. We were now anxious to hear the official statement of the Arab case from the Grand Mufti himself. During an interview with Kirby Page and myself lasting an hour and a half his eminence spoke quite freely. We submitted the written account of his own statement for his correction and authentication. The Grand Mufti said:

The Balfour Thunderbolt

"We deplore all bloodshed and violence. We ask justice alone as the only possible means to peace in a land which is sacred to all three religions. During the war we fought on the side of the allies and against Turkey. In 1915 we were promised independence for the Arab states, including Palestine. This promise was made to King Hussein by the high commissioner of Egypt on behalf of the English government. We understood that it was confirmed by the proclamations of General Maude in Bagdad on March 19, 1917 and by Lord Allenby in Jerusalem on December 2, 1917. President Wilson's fourteen points including self-determination further aroused our hopes of complete independence after the war should be won.

"When the British under Lord Allenby entered Jerusalem they were received with joy. Then like a thunderbolt came the Balfour declaration of November 2, 1917. This was to be our reward for winning the war—to hand over our country, which had been ours for the last thirteen centuries, as a 'national home for the Jewish people'! Let us suppose that legislation were enacted in Washington, London or Geneva handing over, say California, as a home for the Japanese, or because of our occupation of Spain centuries ago, offering that land as a home for the Arabs. How would California or Spain feel about it? Whose are these countries that they could be given away by others to whom they do not belong and without their consent?

"There have been events and encroachments on the part of the Jews at the Wailing Wall, but the root of the trouble is not in these occasional or surface happenings, but in the fundamental contradiction that lies in the Balfour declaration itself, a document that we regard as unjust, unnatural and impossible. We have tried to keep the peace and be friendly to the British, but after a fair trial of twelve years we regard this declaration as a complete failure and the cause of all the present trouble and friction in Palestine. We had no objection to the Jews who lived peaceably in Palestine before the war, and who had visited the Wailing Wall without molestation for some centuries. It should be remembered, however, that it is one of our sacred places also and that it is our property. But we shall never accept the proposal to hand over our country as a national home for others. According to an Arab proverb: 'You cannot put two swords in one sheath.'

"Notice the fundamental contradiction between the two clauses of this declaration. In a small land of such slender resources it is impossible to hand over our homeland as a national home for an alien people, without prejudice to the civil and religious rights of existing non-Jewish communities. Again notice the contradiction and injustice in the last clause of the declaration. While the 'political status enjoyed by Jews in any other country' is carefully preserved, so that every Jew from Britain or America or any other country is backed by his consul or representative and the wealth of the Zionist organization throughout the world, nothing whatever is said about the political rights of the vast majority of the population in our own land. You will remember that the Balfour Declaration reads: 'His majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavors to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.'

A Contradictory Document

"Here is the source of all the trouble in Palestine in the outbreaks of 1920, 1921 and 1929. The two promises are absolutely and diametrically contradictory. You cannot at once provide in the same limited area independence for the Arabs and a national home for the Jews of the world. Because of the financial assistance of rich Jews during the war the Balfour declaration was made. But after a dozen years of fair trial the civil and religious rights of the Arabs have not been protected as promised. The Arabs constitute the overwhelming majority and our 700,000 people pay the bulk of the taxes, yet we have not a single representative on the executive council and have no voice whatever in the making of the laws of the land. These are drafted by the attorney general, who is a Jew and naturally in favor of the Balfour declaration, and passed by the executive council, which is composed exclusively of Englishmen. Indeed, there is not a single one of the highest officials who represents the Arab majority and we have no voice in the making of laws or in voting for the disposal of the taxes which we pay.

"It is not only that the impossible Balfour declaration is invidious and unjust to the Arabs; it places the Jews themselves in danger. Remember that Jerusalem is also our sacred city. By the declaration of many Zionists and political Jews in various parts of the world, they ultimately want the temple area, the sacred places and all Palestine as a national home. This arouses every sect and the entire population of this land that is sacred to all three religions. This will raise the menace of racial conflict with the whole Moslem world.

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prepared as 'souvenirs' for their people—a part of the world-wide propaganda of which they are masters, with large control of the news agencies, the press and the financial and political centers of the world. Here in this large placard you see the pictures of all the Jewish sacred places of Palestine, including the mosque of Omar, the Temple area, the Western Wall, the Mount of Olives, and a dozen more. Above these are the ten commandments, and above them all is the crown of the restored Jewish kingdom. What can such a picture mean but the possession of all our holy places and the entire land? Or, take this other picture which has been broadcast throughout the world, of the Zionist flag placed on the mosque of Omar and the Zionist leader calling this vast multitude of Jews from the ends of the earth to go up and possess the land. What can such propaganda mean, and the sayings of men like Lord Melchett?

"We ask no special favor for ourselves. But we do ask justice. We ask for the formation of a democratic, representative, elective government, with representation for Arabs and Jews in proportion to their respective numbers, with a careful safeguarding of the Jewish minority. Only by a just democratic government can peace be secured for all three religions. And it is peace through justice that we seek."

Trouble at the Wailing Wall

The above represents the official statement of the position of the Arabs in Palestine today. Moslem and Jew had lived together more or less peacefully for some centuries with the Moslem in control and the Jew permitted on sufferance. Since the Balfour declaration, however, a new type of Jew, recruited by political and economic Zionism, has poured into the country, relying on the backing of Great Britain and her forces. Many Jews favor a purely economic, non-political Zionism and a spiritual and cultural home for the Jewish people, and have deeply deplored the aggressive and provocative actions of a number of foolish young Jewish firebrands of the 'revisionist' section, who marched to the Wailing Wall on August 15, made political speeches and hoisted their Zionist flag. The British white paper of a year ago, with the approval of the League of Nations, defined the status of the Wailing Wall, which is Moslem property, but to which the Jews have 'right of access.' Britain was pledged to the status quo, against all innovations. On the eve of the Day of Atonement last year, when the Moslems complained to the government that the Jews had encroached upon the property by the erection of a screen, the British district commissioner ordered the screen removed that day. On the following day the Jewish beadle had not removed it, as he had promised to do, so the police forcibly took it down, to the wrath and indignation of the Jews. The League of Nations upheld the action of the government against the Jews in this matter.

The provocative and unwise demonstration of the

younger Jews on August 15 at the Wailing Wall was followed by a counter-demonstration of Moslems on the following Friday. The next day a Jew was stabbed in a fight. The hot-headed young Jews insisted upon having a political funeral, shouting and singing. They were prevented from marching through the Moslem quarter only by the British police, who were finally compelled to use force. Fanatical feeling was instantly fanned to flame on both sides and on August 23, as the Moslems surged out from their midday prayers, Arab riots occurred simultaneously in Jerusalem and the vicinity. The British police numbered only 68 in Jerusalem, and even visiting theological students of Oxford were enrolled as special constables. At Hebron, Jewish homes were destroyed and 55 inhabitants were hacked to death. Some Moslems were also barbarously killed by Jews.

British Opinion

One English friend of the Jews writes: "The Jews themselves are by no means to be exonerated from all responsibility for their own sufferings. . . . Politically, some of us feel that the Balfour declaration suggests an absolutely unworkable scheme which had much better be abandoned. From the Jewish point of view it would seem to be a hindrance, rather than a help. If it could be thrown overboard, with the approval of the wiser heads amongst the leaders of Jewry, the cause of Zionism would be immeasurably helped and the official grounds of Arab hostility would be removed. The policy of peaceful penetration of this country by Jews would continue and be divested of its greatest opposition. Britain would still champion the cause of the Jews and be able to do so far more effectively. Political Zionism would go and the Jews would flourish."

The same view was expressed by another Englishman, who added: "The Jew was once a man without a country. He now has two countries. For seven years the Arab has been scratched and goaded to desperation. Just as Esau sold his birthright to Jacob, the improvident, a simple Arab today sells his birthright of the land to over-reaching Jacob for whom he is no match. He sees his land going, his suburbs, the electric power, and financial control. He sees what seems to him a vast octopus closing in about him. Then he rises and strikes. The real trouble is in the self-contradiction of the Balfour declaration. This gives A the right to pick B's pocket. Life would be better for the Jew himself without this declaration if Zionism were stripped of its *political* elements which so alarm the Arab and the Moslem world. It can never work as at present interpreted."

Such we found to be the opinion of the majority of the British with whom we spoke, of all the Arabs, and even of several of the more liberal Jews. Palestine cannot be ruled permanently at the point of the bayonet. Britain and the Jews must choose between a political Zionism, with prospects of repeated bloodshed on a larger scale, or the democratic government

of Palestine. It must be Israel entering into his spiritual birthright with the good will of the whole world, or insolent Jacob wielding political power backed by British bayonets.

Since Great Britain and the League of Nations seem irretrievably committed to the Balfour declaration, the only hope for the future seems to be a new interpretation of that document, which will provide

for the creation of constitutional government in Palestine, under which the Arabs, numbering as they do some eighty per cent of the entire population, will be granted commensurate political power, and which will at the same time provide adequate safeguards for the creation of a spiritual and cultural home for the Jews in the land which will ever be for them the land of their forefathers.

Will They Force Us to It?

By William K. Anderson

SOME months ago there came to my desk a letter from an ardent anti-prohibitionist who braced me with the question as to whether I knew that some of my hard-earned tax money was going to be used by the government to plaster fences, cowbarns and tabernacles with "sanctimonious sermons" about the "blessings of prohibition." "And you are going to pay for them—the income tax collectors will see to that." My defense against this outrage, he explained, was for me to subscribe to his new anti-prohibition publication and to help spread the gospel of personal liberty.

As I read, I thought of the words of that penetrating student of human nature who said, "The children of darkness are wiser in their generation than the children of light." But this time I thought I could see through the wiliness of this particular child of darkness. He knew that I was a preacher, for he addressed me as such; he probably knew that I paid no income tax, and that I wouldn't get ired up about it if part of some other folks' taxes went for this particular purpose. But he thought I'd get excited enough about his new paper to subscribe to it. I out-guessed him and didn't, and have never heard of the paper since.

Is Mr. Cigarette Next?

There were some very clever cartoons in the prospectus of his publication, enclosed with the letter. One of these was entitled, "Look Out! You're Next!" It showed a narrow path between precipitous sides along which a very dandified Mr. Cigarette was jauntily coming. Waiting in ambush was Mr. Reformer—the usual figure with a 20-gallon stove pipe hat and Prince Albert coat, nose like a cowcatcher, fringy hair, cruel and ugly face and a man-sized club in his hand. It was very apparent what was going to happen to Mr. Cigarette.

The question is, Will they force us to it? There are few reformers, if I judge correctly, that will as yet get very much wrought up about an anti-tobacco crusade, or an anti-cigarette campaign, even though they may be alarmed about the reputed increased use of these among women and young people. But it is not inconceivable that the blatant and disgraceful ad-

vertising methods of cigarette companies in recent months may stir up such hostile sentiment as to make even this an issue, if they are continued.

Billboard Methods

Contemplate their recent methods. Here is a progression of billboard posters running through not more than two years, directed particularly at the feminine consumer. First the woman appears in the advertisement—merely a pretty girl who becomes part of the picture; then she is offering the man a fag; next she asks him to blow the smoke her way; finally she lights hers by his. The one encouraging thing about this development is that the grade of women pictured in the posters has distinctly deteriorated in the process, until now we see at the turn of the road the most voluptuous, greasy-haired Medusa that was ever used to advertise anything. Robert Quillen in one of his "Letters from a Bald-headed Daddy to his Flapper Daughter" tells her to look over the women who use them and then to decide whether she wants to belong to their type before she begins to smoke cigarettes. The billboard is helpful in this direction at any rate.

Then there is the other approach. Our radios last winter brought us the news that cigarettes are healthier than candy or wholesome food; they will cure your cough; they will steady your nerves. In fact, according to the advertisements, the cigarette is in process of becoming the substitute for almost everything from a new suit of clothes to a night's lodging. It's a wonder some energetic publicity man hasn't thought of boosting consumption by ballyhooing about how much easier it is to take your "daily dozen" the cigarette-way than via Walter Camp's exercises.

In the Newspapers

Of course, the public did not take so kindly to some of this substitutionary advertising so we have had a let up on that. But, presumably on the principle that "truth crushed to earth will rise again," these cigarette companies, which will not have the public deprived of the benefit of their product if they can help it, are now carrying on their missionary work by means of the newspapers. The most flagrant vi-

lator of all the companies in the matter of trampling on the public's sense of decency now tells us that "An Ancient Prejudice has been Removed." We wait with breathless eagerness to find out more about this. The gist of it is that "American intelligence has ridiculed into oblivion the ancient prejudice that excluded women from a voice in council." Now that she smokes this particular brand along with her husband and the boys, she has something to say and is listened to. Cigarettes have done it, of course! The woman is there in the heart of the family, and has hers along with the rest. What further proof could you ask?

"Emancipating" Youth

And there are other prejudices that have been removed. The most vicious of this series that has come to my attention features the emancipation of youth from the bonds of tradition. The picture shows the boy of the previous age, bound down to his black-

smithing apprenticeship by stern-faced Tradition, American Intelligence breaking the chains of the past and emancipating the youth of today, who eagerly reach out toward "Opportunity." The picture alone one can find no fault with; it is the use to which it is put that makes it damnable. A conveniently open package of the particular cigarette is right in line with the direction in which the boy and girl are reaching. The girl is in short dresses, which indicates exactly nothing with reference to her age, but the boy is in short pants, and the inference is unmistakable.

Such advertising is inexcusable; it illustrates how far men will go toward undermining the health of a growing generation in order to add to their profits. It is more than inexcusable; it is imbecilic, for instead of smashing ancient prejudices it is giving new birth to them—it is in a fair way to rouse decent public sentiment to the point of active hostility.

Will they force us to it?

Blessed Is the Dead Church!

By Walter Dudley Cavert

THERE is a community building in a little village in the eastern part of New York state which stands as a monument to a church which dared to die. Formerly it was a Presbyterian house of worship. Now it belongs to the Methodist denomination and is used for educational and recreational activities. Some one, in grateful memory of a congregation which was courageous enough to give up its own life for the sake of the larger religious life of the community, ought to place on it a tablet bearing the epitaph, "Blessed is the dead church that dies in the Lord."

Years ago it was a strong church, able to support itself, do a vigorous local work, and contribute generously to Presbyterian benevolences. Times changed. Many old things passed away and few things became new. Railroads went many miles to the north of the village and several miles to the south. Macadam highways were built in other parts of the county, but instead of going through the village, passed by on the other side.

The war came with its mounting costs. The church was no longer able to pay an adequate salary at post-war prices. The easiest solution to its financial problems was an appeal to the home mission board. Many other congregations in the same presbytery, no more deserving, were receiving substantial subsidies. But the leaders of the church scorned to be a burden on the denomination. One of the elders voiced the sentiment of the congregation when he said, "We have always given to missions, but we are not a proper subject for missionary aid. There is no reason why money should be given to us at the expense of unchurched communities, for the Methodist church

in our village is adequate to care for our religious needs."

It was still possible to secure supply preachers, at least to maintain an afternoon or evening service, with visiting ministers from neighboring villages. Some kind of a federation might eventually have been effected with the Methodist church whereby the Presbyterian organization would at least have been kept alive. Neither idea appealed to the church as the most Christian procedure.

The Adventure of the Cross

One other solution of their problem remained—the glorious adventure of the cross, that the cause of Christ might be exalted and the light of the gospel be allowed to shine with brighter and steadier rays to illumine the community life. The church decided to die. The building was given to the Methodists, with no strings or conditions attached to the gift, and was transformed into a community center. Not all of the members joined the Methodist denomination, but they attend its services and contribute to its support. One harmonious and united church now takes the place of two struggling and competing organizations.

Needless to say, the funeral of the church was held without any ecclesiastical authorities taking part in the obsequies. Presbytery knew nothing of what was being done until it was too late to interfere or make the stipulation that the church should not be given to the Methodists unless they would promise to equalize the situation by withdrawing from some other field in favor of the Presbyterians. The property was not valuable enough to seek to recover it through

the courts, and having been once interred, the remains were left unmolested.

Several definite results have followed in the community. The most important is that the Methodist church can now think and work in terms of service to the village instead of trying to keep ahead of a competing congregation. The church serves as a unifying instead of a divisive factor in the lives of the people. The boys and girls who study and play together during the days of the week are all together on Sunday in the church school and young people's society. The church has the loyal support of its youth. Its voice does not swell the rising chorus that cries out in despair, "What ails our younger generation?"

Offering a Man's Job

Religion is failing in its most vital function unless it serves as a bond of human brotherhood. Just as the bloodiest wars in history have been waged in the name of Christ, so many of the bitterest controversies in a small town often have their source in the jealousy of rival churches.

The second result is that the Methodist church is now able to offer a minister a man's job, and because of its added financial strength, is able to pay him a living wage. The religious life in many of our villages and rural areas is suffering from the lack of educated leadership. The college and seminary trained man rightly feels that in an overchurched community he does not have a task sufficiently challenging to his abilities. How long can the church, in a radio age, command the loyalty of the educated men of the community if its pastor cannot stand before them as an intellectual leader? A college man in business in a western village confesses that he prefers the companionship of the Catholic priest to the

Protestant clergy because he is a man of superior education.

Not More but Better Churches

Just as the religious needs of this New York state village are being better served because the Presbyterian church had the sacrificial spirit which enabled it to lose itself in the life of a church of another denomination, so the major religious problems of our smaller communities will be solved when an increasing number of churches become imbued with the same Christlike spirit. The need of our country is not for more churches but for better churches, and in thousands of places better churches can be secured only by having more churches that are willing to die.

"Why should it be necessary for a church to die?" some one may ask. "Why should a Presbyterian church give in to a Methodist church? Why not let them federate and worship and work together while maintaining their separate organizations?" Such arrangements have frequently been made, and they are productive of good results, but at best they are only a substitute for something better. If two churches are so much alike that they can worship together harmoniously, why should they not belong to the same fellowship and follow out the logical implications of their practice?

"Blessed is the dead church which dies in the Lord." But is such a church really dead? Does it not still live in the spiritual enrichment of a united community? Is it not more truly alive than many churches like that at Sardis which have a name that they live but are spiritually dead? Is it not a concrete illustration of Jesus challenging saying, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it?"

B O O K S

Color, Fire and Music

POEMS OF JUSTICE. Compiled by Thomas Curtis Clark. Willett, Clark & Colby, \$2.50.

ONE of the earliest of life's disillusionments is the discovery of the chasm which frequently yawns between life's luxuries and its necessities. Only once or twice in three score years and ten do they ever seem to be the same. The present reviewer has carried into his advanced years the moral and spiritual shell-shock which came from the realization that necessities were things like carrots and spinach and other green and yellow neutralities, while the luxuries were chocolate frosting, ice cream and other appetizing unattainables. By reason of this bitter experience, which is the common lot of humanity, life really flames brightly when a necessity and a luxury happen to be the same thing.

All of which is a ponderous forerunner of the very simple statement that Thomas Curtis Clark has produced in his anthology, "Poems of Justice," something that is both a luxury and a necessity. I do not see how any minister, to say nothing

of a few thousand laymen, whose credit is good for two dollars and fifty cents, can possibly be without it. To that extent it is a necessity. But it is not a necessity in that tragic sense, so familiar from a disappointed childhood; in the sense, that is, in which spinach and carrots and all such distressingly wholesome things are necessities. When we speak of a book being a necessity to a minister, we usually think of something like Roget's Thesaurus, or a painfully useful and ponderous Dictionary of the Bible or Young's Exhaustive Concordance. It is the kind of a book that, when we buy it, we have to say to ourselves: "Now, shut your eyes, take a big gulp; there, you feel better." But this anthology of Clark's is a necessity of a different color. It is variously compounded of digitalis, and roman candles, and northern lights, sunrise and mountains. In other words, here are three hundred pages of some of the most passionate and moving poetry of our time, selected by a genuine poet, a man at once sensitive to lyrical beauty and the social passion and vision of Christian faith.

The book is a necessity if for no other reason than that it

brings together poems which simply cannot be found readily anywhere else. To ministers it is a godsend: these poems will drag many a limping sermon across the line for a touchdown. The selections are not only from books of poems, but from magazines and newspapers; most of the poems are modern, and that adds greatly to the unique value of the book. It does not follow the main-trodden path and pick the same "bouquets" which have been picked before. We are confident that more than one-half of this anthology will be new to all readers. Of course, no anthology can maintain the level of its most inspired selections. But through a very careful reading we have not found a dull or mediocre page in the whole volume. Here is a company stretching, as Zona Gale says in her introduction, from Isaiah to Greenwich Village, from Homer down to Carl Sandburg and John Drinkwater. Here we find a succession of singers who united a fine art with a great heart, in whom craftsmanship and sympathy were fused and blended.

The book is divided into four sections, the titles of which suggest the imagination and feeling which have been brought to this compilation: "Panorama of the Poor," "The March of Revolt," "Brothers All," "Dreams and Goals." In this book there is color, and fire, and music. Here will be found some of the very best of such diverse poets and prophets as William Blake and Walter Rauschenbusch, Thomas Carlyle and Eugene Debs, Edwin Markham, Countee Cullen, James Oppenheim, John Masefield, Angela Morgan—the goodly fellowship of those who have seen and been stirred by the vision of Justice.

Here are no verses which have been chiseled without heat of brain. Thousands of libraries have had for years a niche open for just this volume. It is an inevitable book. It will find an unquestioned place as an anthology—along with Palgrave's Golden Treasury, and the indispensable anthology of Miss Rittenhouse, "A Little Book of Modern Verse." I am not an infallible prophet, but I predict that "Poems of Justice" will live for a generation.

HALFORD E. LUCCOCK.

Wages Go Up

THE NEW INDUSTRIAL REVOLUTION AND WAGES. By W. Jett Lauck. Funk & Wagnalls, \$2.50.

THE sub-title calls this "a study of the radical changes in American theory and practice which have come in since the world war." The author says, "The new industrial era in America has been built primarily upon the rock of service and performance and not the least one of the many marvelous developments of the new industrial revolution has been the discovery of modern industry that equity and service actually pay and are essentials of permanent industrial achievement." He relates the prewar principles, the methods prescribed by various war boards regarding wages and industrial management, and describes the new concept that the highest possible wage is the best wage. The "return to normalcy" is shown to have been a false slogan and the upward trend in wages and hours to have dated from the prosperity of labor during the war. Many authorities are quoted, even many employers, showing a solid progress in opinion away from the old labor economics to the new. It is now discovered that a high wage and better working conditions are conducive to greater production and, instead of increasing, do actually decrease cost, while at the same time they increase markets through increasing the purchasing power of a multitude of workers. Along with this comes an increasing tendency to consult the workers over matters that concern both them and the processes of produc-

tion. Unions may not be favored. Indeed, many of those who seek to break down the old antagonism may be very antagonistic to the union because of past prejudices. The movement continues just the same and offers a better day for the working masses.

ALVA W. TAYLOR.

Books in Brief

THE LETTERS OF DISRAELI TO LADY CHESTERFIELD AND LADY BRADFORD. Edited by the Marquis of Zetland. Two volumes. Appleton, \$10.00.

Between Maurois' biography, Parker's play and George Arliss' acting of it (now done into a "talkie" which is one of the few that are not an affront alike to the ears and the intelligence), Disraeli has recently come into more fame than usually falls to the lot of a prime minister who has been dead half a century. It is the romantic quality of his character rather than his statesmanship which has charmed the present generation. But the particular piquancy of the situation lies in the fact that the aged premier, who could sit in the House of Commons writing affectionate notes to Lady Bradford ("dearest Lucy," herself a grandmother and a faithful wife) while waiting for Gladstone to finish a slashing attack to which he must immediately reply, was a no less competent statesman for being incurably romantic. The late flowering and patient persistence of his affection for the two sisters, Lady Chesterfield and Lady Bradford, to whom he wrote 1600 letters in eight years, is one of the most remarkable love-stories in history. A few of these letters were printed in Buckle's Life of Disraeli, and Maurois had access to them in the preparation of his popular biography; but here in two sizable volumes they are for the first time given—not, indeed, in full—but fully enough to preserve the full flavor and all the essential details of the whole remarkable and beautiful episode.

THE WHITE HOUSE GANG. By Earle Looker. Revell, \$3.00.

Quentin Roosevelt was somewhere around ten years old when his eminent father moved into the White House. Being all boy, as might be expected, Quentin promptly gathered about himself a gang, selected for personal qualities rather than social station. The White House and its grounds, from attic to front gate, was the field for their exploits, reprehensible and otherwise, and the President of the United States was never out of the picture very long at a time. Tradition has bestowed elsewhere the title of "father of his country," but Roosevelt is here displayed as one of his country's most successful fathers. The author was a member of Quentin's gang.

Briefer Still

On the Up and Up, by Bruce Barton (Bobbs Merrill Co., \$2.00). A collection of two-minute essays on all sorts of things that have been syndicated in newspapers. Many half truths, and some whole ones, snappily stated.

Crime in Ink, by Claire Carvalho and Boyden Sparks (Scribner, \$2.50). Memoirs of a handwriting expert, David N. Carvalho, the greatest in his line, who had a part in the vindication of Dreyfus and in many other criminal cases. He could identify the writer of a line among a thousand if he had a sample of his writing for comparison, but he declared that all claims to read character from handwriting were bunk.

Morocco Bound: Adrift Among Books, by Edwin Valentine Mitchell (Farrar & Rinehart, \$2.50). Rambling recollections, reminiscences and windfalls of observation by a bookseller

about book shops and the buying, selling and collecting of books. Fascinating to any book-lover.

The Magic of Books, compiled and edited by A. P. Sanford and Robert Haven Schauffler (Dodd, Mead, \$2.00). An anthology for Book Week, containing many brief selections, in both prose and verse, chosen to stimulate in children an appetite for books.

Morrow's Almanack and Every-Day Book for 1930. Edited by Thayer Hobson. (William Morrow & Co., \$2.50). Three hundred and sixty-five days of hilarious and sophisticated merriment and bright railly. Much of it is only about two stages more bizarre than the American Caravan, and it needed only one stage to be not only funny but consciously so. Fifty writers, most of them well known to the smarter literary set, are the contributors.

Church Publicity, by William H. Leach (Cokesbury, \$2.25). In a single volume Mr. Leach, who is editor of Church Management, has compressed more information about methods of getting favorable publicity for local church work than was ever before assembled under one cover. The preacher who is ambitious to be a prophet and nothing but a prophet may scorn to take seriously this matter of publicity. But even the major prophets were good advertisers. From the startling tricks some of them used to dramatize their message to an indifferent age, one might think they drew their inspiration from the Hearst papers. Methods of religious publicity have changed—and improved. It is possible for a church to maintain its dignity without adopting a neutral tint and merging indistinguishably into the background. Read Leach and learn how.

C O R R E S P O N D E N C E

Competition in Disarmament

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century did splendid service in its promotion of the most revolutionary idea of modern times, the outlawry of war. Now, since that idea has become embodied in the Paris peace pact, is it not time to rally another revolutionary idea to its support—a competition in disarmament.

The thought came to me as I was meditating upon the recent discussions between Hoover and MacDonald. It was in the early stages of those discussions that MacDonald suspended the building of certain British cruisers, making it clear that he did so in hope that an agreement with our country might make those cruisers unnecessary. Immediately afterward, Hoover responded to this overture by suspending the building of certain of our pending cruisers; and while there was a slight minority protest, the country has quite generally expressed its approval. Another step which Hoover has already begun looks to the cutting down of our expenditures for both army and navy, and if sufficient publicity is given to that procedure, it is likely that this step will be followed by similar steps in other countries.

Probably the best procedure would be to wait until our disarmament conference which is likely to specify the amount of armament which will be allotted to each of the more powerful nations. When that time comes, I would like to see some such announcement as this go forth from Washington: "We know that under our agreement, we are entitled to such and such a number of ships; but in order to create a will toward disarmament, we shall plan for two less cruisers and certain decreases in other categories; and if other nations are inclined to make similar reductions, they can depend upon us to continue the process."

After the amazingly quick response to the principle of war outlawry, I can visualize an immediate response from Great Britain: "If that's the way you feel about it, we'll reduce our navy correspondingly;" and France and Italy and Japan could hardly resist the temptation to chime in on the chorus, "If you are really going to disarm so that we needn't be afraid of you, we aren't going to waste our money in keeping up a navy we won't ever need to use." The smaller nations would be glad to follow it up. And we know so much about the competition in armament, why not the slogan, "A Competition in Disarmament"?

Barton, Vt.

KENDALL BANCROFT BURGESS.

Mr. Edison's Language

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with interest your editorial "A Revealing Episode" in your issue of Nov. 6, and while I have not overlooked the force of the message that you have given to the people, I am at a loss to understand why the only thing you quote from

Edison is "Henry has even brought the damned New Jersey clay over here."

In what way will that expression be taken by the young of the land at a time when Edison is being held up as one of the greatest men who ever lived in America or elsewhere? It seems a shocking thing to me that a great religious weekly will feel itself justified in making any such quotation. There can surely be no reason why the youth may not emulate the swearing as well as any other attribute of the great man.

I have found this sort of thing quite common with the ministers, as during the war period, returned padres frequently quoted expressions of men in the trenches, and rarely did so without quoting an oath that had been uttered, as though the only men who were witty or heroes were those who swore.

Calgary, Alberta.

W. G. HUNT.

State Recognition of Scottish Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The reading of "A High Day in Scotland" by Dr. Marcus A. Spencer (The Christian Century, November 6, 1929) was of peculiar interest to me, for I remember vividly sitting in on some of the fiery debates at the general assembly of the United Free church in Edinburgh some two years ago, during a year of post-graduate work in the university.

Surely it was a great day for the Scottish church when the two streams met and marched into St. Giles, the "Westminster Abbey of Scotland." I cannot refrain, however, from commenting on the seemingly unkind reference to the "Continuing church" as the "sparks and filings," the "chips and splinters." It is not a question which concerns the rightfulness or wrongfulness of their position, but it is one of at least attributing to them worthy motives, and recognizing their convictions in the matter.

As a matter of fact the union does involve an element of state patronage which we as Americans cannot subscribe to. The continuing group is simply adhering to this principle. The new church may be "national and free," but it enjoys the recognition by the state which other religious bodies do not enjoy. These other Christian bodies are made up of Scotsmen who are equally as loyal as those belonging to the united Church of Scotland. I can never forget the impassioned plea of one of the leaders of the opposition who exclaimed on the floor of the general assembly, "Why should we as Presbyterians ask for the state recognition which Methodists, Congregationalists, Baptists and other non-conformist bodies are denied?" Roman Catholics were also mentioned.

I merely raise the question as to the ethics of the union, not to speak of the superiority-complex which state recognition invariably entails. From the American viewpoint, can we commend the union whole-heartedly? Eight years of residence in

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Europe have convinced me that any form of state recognition is detrimental to the spiritual growth of any religious body.

"There was an air of pageantry about this high festival," and there were "two generals to represent the military." In addition to the king's representative, I recall that a company of soldiers with fixed bayonets were present at the opening of the general assembly! No church can have state patronage without becoming associated with "the military." Peace on earth!

Marshall, Missouri.

EVERETT GILL, JR.
First Baptist Church.

Completing the Militarization of America

EDITOR THE CHRISTIAN CENTURY:

SIR: Several powerful agencies, official and unofficial, are consciously or unconsciously doing their utmost to undermine and render nugatory the Paris pact, now completely ratified and become international law. It is plain, President Butler says, "that most of the public men who have taken part in renouncing war henceforth as a national policy are without any understanding whatever of the revolutionary character of what has been done." The D. A. R. among others have recently passed resolutions urging a bigger and stronger navy and are assessing every member of their 167,000 members 15 cents for a \$25,000 fund to be used for preparedness propaganda by the committee on national defense. Their leaders, of whom many have pinned their faith to such agitators as Fred L. Marvin, are perhaps somewhat out of pocket in aiding him to pay the \$17,000 for libel which, after futile appeal to a higher court, he is now compelled to pay Rosika Schwimmer. That the present leaders of this organization, undemocratically organized, are falling away from the traditions and principles held by their former leaders, who presented Mr. Carnegie with a great peace flag and showed warm interest in international peace, is evident to every one who knows their earlier history and aims and their present subservience to the dictates of the military class which has shrewdly outlined their recent policies.

But the really formidable efforts now being boldly made, which are grossly antagonistic to the peace pact and its specific pledge that we shall seek only pacific means of settlement of disputes of whatever nature and origin, come from clever technicians in the war department. It is following up the pact by a bill introduced in the senate last May which, if accepted by a gullible public that seems asleep, would make Washington and Jefferson turn in their graves. It is a universal draft bill which would require every male citizen between 18 and 45 years of age to register on some specified day for service in the public armed forces under penalty of imprisonment for failure so to do. A military bureaucracy is to be established with paid draft boards having arbitrary powers. All public federal officers and those in states and municipalities are required on penalty of fine and imprisonment to help execute the act. Even when there is no war, but merely what might be called a "national emergency," all registered persons would be subject to military service. Members of well-recognized religious sects whose principles forbid members to engage in war in any form must serve as non-combatants. Clergymen and persons engaged in essential industries may be exempted by the President. It was generally understood during the world war that no clergyman could be compelled to bear arms.

The most drastic and astounding feature of this bill is that it gives more power to one man, the President, than that possessed by Mussolini or any other dictator living, and puts his power in the category of that of czar and sultan. Probably no one human being ever lived who could have absolute power, not over a hundred million of illiterate peasants but over as many intelligent citizens, as the dictator of the white house would have if this bill could have serious consideration and pass. The President is authorized at his "discretion," whether it be an emergency or not, to conscript without warning any man regis-

tered. Not satisfied with this, the war department proposes to follow this with conscription of industry.

There has been much talk by the legion of conscription of capital and the Capper-Johnson bill is supposed to provide for this. But this bill does not conscript capital nor take the profit out of war. The constitution forbids taking a man's property without compensation, as a former commander of the legion shows; doing so "would be making of the United States a soviet America." What the legion universal draft bill does propose is to make the President complete dictator over all men between 18 and 45 years of age by power to draft them into the service of the United States and force them to work under martial law in factories, fields and elsewhere. When this dictator of the white house suspects that war is brewing, he can assume absolute control of all railroads, mines, factories, banks, all money and everything which he deems necessary "to the successful termination of such emergency."

In peace, this great Mogul can fix without right of appeal the wages of all workers and he may fix wholesale and retail prices on all important commodities and determine profits on wheat, corn, wool, cotton, steel, lumber, ships and shoes. This bill proposed in 1922 has never yet been reported out of committee. There is no danger of its being passed, but it shows significantly what legion members want and the un-American policies they would push if they had the power.

These two bills, that of the war department recently presented, and that of the legion which is much older, ignore the peace pact and ignore the fact that in all our history no nation has ever declared war against us and that we are the safest nation in the world. No nation wants to destroy the goose that lays the golden egg when all of them want to borrow. They ignore the fact that in all our five foreign wars combined we have lost in battle fewer than those murdered in this country in the last ten years. Though these particular bills will not pass, they indicate what our military men desire and show their animus. Technicians, as Ambassador Dawes so impressively emphasized in his London speech, are the last people to be permitted to dictate policies and to decide our dangers. Is it not time for the American public to wake up to the fact that their military men with rare exceptions are inimical to real progress and imbued with obsolete ideas?

Boston, Mass.

LUCIA AMES MEAD.

What to Call the Auditorium?

EDITOR THE CHRISTIAN CENTURY:

SIR: Instead of the word "auditorium" which Samuel G. Beers wishes to rule out as a name for the place where a church holds its meetings, there is the perfectly good word "adoratorium"; and there is also the simpler "worship-hall." Something might also be said for "meeting-house," as a better name for what we sometimes call "the church plant."

Fullerton, California.

GRAHAM C. HUNTER.
First Presbyterian Church.

EDITOR THE CHRISTIAN CENTURY:

SIR: In one of your recent issues Samuel G. Beers asks "why we must continue to call the main part of our churches the auditorium." The situation is not as bad as the Elmwood, Wisconsin, correspondent paints it. To many people, that part of the church in which the pews stand, is *not* the auditorium. Episcopalians, Anglicans, and Lutherans, especially in the eastern part of America, build their churches long and narrow, and refer to the high, deep "east" end of the church as chancel, and to the other part as nave—the ship.

Of course, where people are horrified at the thought of having a canopied altar in their church, see no value in the beautiful symbolism of the cross and candlesticks, prefer a platform to the more churchly and dignified pulpit, and insist on the low, flat, sprawling, sloping-floored, square sort of edifice, good logic demands that the churchmen retain the name auditorium.

Vinton, Iowa.

THEODORE SCHLIEPIEK.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Jews of America Give 50 Million Toward Public Benefactions

More than \$51,000,000 was given by American Jews during 1929 in public benefactions, according to the figures published in the annual Who's Who issue of the American Hebrew. This figure includes only gifts in sums of \$10,000 and over. The gifts are listed under five heads: Educational benefactions, \$15,780,000; civic benefactions, \$13,760,000; international benefactions, \$1,760,000; Palestine emergency fund donations and benefactions, \$7,025,000; bequests, \$11,543,000, and the \$500,000 which was Daniel Guggenheim's further gift to aviation this year. The educational total of nearly \$21,000,000 includes, in addition to the \$9,000,000 William Fox movie educational projects, the \$2,000,000 of Julius Rosenwald to the University of Chicago building program, the \$1,000,000 of Mr. and Mrs. Percy S. Straus to the endowment fund of New York university, the \$1,000,000 of Max Epstein for an art center at the University of Chicago, and the building given to New York university by Mr. and Mrs. Frederick Brown. The civic group includes the Mr. and Mrs. Murry Guggenheim \$3,000,000 dental clinic fund, the Lucius N. Littauer \$1,000,000 to promote better understanding, the \$1,000,000 which Louis Bamberger distributed among his employes, and the \$1,000,000 offered to New York Jewish philanthropies by Ralph Jonas for the merger of the Manhattan and Brooklyn federations. The international welfare figures include the Senator and Mrs. Simon Guggenheim \$1,000,000 fund for fellowships to foster Pan-American amity and the Daniel Guggenheim gift of \$480,000 for educational purposes in Chile. Outstanding in the Palestine total are Felix M. Warburg's donation of half a million dollars, and the \$2,000,000 country-wide special emergency fund, following the Arab anti-Jewish outbreaks, raised under the chairmanship of David A. Brown. Among the large bequests are the Conrad Hubert \$6,000,000 benefaction now administered by Julius Rosenwald, Alfred E. Smith and Calvin Coolidge, and the Alfred M. Heinsheimer \$1,000,000 to 25 charitable religious and educational institutions.

Baptists Seek Five Millions For 1930 Activities

Budgets for the various departments of the work of the Northern Baptist convention total \$5,100,000 for 1930. This was determined at a conference of church leaders from 33 states which met in Chicago a week ago. New plans for financing the Northern Baptist church work are being formulated under the leadership of Dr. William Bowler of New York city.

Dr. Milo Gates Accepts St. John's Cathedral Deanship

Rev. Milo Hudson Gates, vicar of the Chapel of the Intercession, Trinity parish, New York city, has announced his acceptance of his election to the deanship of the Cathedral of St. John the Divine, New York city. No decision has been made as

to just when Dr. Gates will be installed and enter upon his new duties. In his letter of acceptance, he speaks with enthusiasm of the opportunities of his task, saying: "To have a part under you in carrying forward the building of the cathedral thrills me, for the plan of this cathedral calls for the completion of what seems to me the most beautiful and magnificent of cathedrals. The spiritual value of the silent influences of such a church are too

great for finite counting. I value the privilege of having a share in the erection of such a shrine."

Methodist World Service Seeks Ten Millions

World service, the Methodist general benevolence treasury, has as its goal, to be reached before Oct. 31, 1930, ten million dollars raised, an increase of \$2,500,000 over the amount raised for 1929. This new goal, recommended as an annual

British Table Talk

London, November 26.

WITHOUT any doubt the criticisms of missions by General Smuts have had a far-reaching effect, especially upon the colleges. The criticisms themselves should be read in the light of the lecturer's views upon missions.

General Smuts and Missions These are well known to those of us whose business is to study

missions, but not to others. It is important therefore that with these first frank criticisms in the Rhodes memorial lectures there should be read the generous words which General Smuts used at Edinburgh last week when he lectured upon Livingstone. They make it clear that his wounds were the faithful wounds of a friend: "It is difficult to conceive what Africa would have been without the civilizing effects of the Christian missions. Mistakes have been made, but the magnitude of the real service is out of all comparison to those incidental mistakes. Missionary enterprise, with its universal Christian message and its vast educative and civilizing effort, is and remains the greatest and most powerful influence for good in Africa. The missionary, the trader, the traveler, the railway builder, the labor recruiter, and the soldier have wrought vast changes in Africa since Livingstone's day. He was the first, the greatest, and the most beneficent of the new forces for change and progress."

A New Head of Westhill

Among the group of colleges at Selly Oak, Birmingham, is Westhill from which as his base Mr. Archibald and his family have helped to change Sunday school policy throughout the British isles. Shortly Mr. Archibald will retire, carrying with him the gratitude of all who care for education. Into his place Dr. Basil A. Yeaxlee will step; no better choice could be imagined. Dr. Yeaxlee has devoted his powers from the day he left college to the study of education in all its grades. He was a leader in the development of missionary education; he has been for years an acknowledged authority upon adult education; he gave valuable service during the war to the educational work of the Y. M. C. A., for which he edited the monthly paper. For the last two years he has edited with conspicuous ability the New Chronicle. All this training has prepared him for the honorable and responsible post of principal of Westhill. This will give him an open door through which

he will enter with knowledge and an unwearied enthusiasm.

And So Forth

The viceroy of India is shortly to enter into his new palace at Delhi. The architect of the imperial Delhi, Sir E. Lutyens, explains that his object has been throughout to encourage Indian craftsmanship. "Carpets and furniture are of Indian manufacture. . . . The building has been erected approximately 40 per cent cheaper than any comparable building at home." . . . Lord Astor, writing to the Times, points out the amazing diminution in the charges of drunkenness in the courts. The convictions for drunkenness per 10,000 were in 1888 52.9, in 1913 they were 51.6, in 1928 they were 14.1, a drop of 72.7 per cent since 1913. This he attributes in a large measure to the reduction of hours. But the figures are remarkable. Where there were 51 convictions 16 years ago, there are now 14. . . . The government had a majority last night of 86 for their unemployment insurance bill; the liberals voted for it with the express understanding that they would seek to alter it in committee. It is admittedly a temporary measure to deal with all recognized injustices, but the conservatives think the method is wasteful and likely to produce harm. . . . At the great assembly of the conservatives last week there was scarcely a breath of revolt. They were clearly most easily roused by the advocacy of what used to be called "protection" or "fiscal reform" or "safeguarding." They were also with one dissentient vigorously opposed to the renewal of relationship, economic or diplomatic, with Russia. It is becoming clear that they will choose finance for their fighting ground. . . . Among books to be borne in mind are "The Life of Walter Rathenau," and the "Poems" of Mr. Yeats. . . . I saw Galsworthy's play, "The Roof," last week and I can understand why it has not proved as attractive as certain plays with far less skill and thought in them. The characters at times do not seem to come alive, and there is an air of strain through the piece. None the less it is a fresh and original play. . . . On Sunday next the Rev. William Paton, the secretary of the International Missionary council, is to preach for the radio and will make his sermon bear upon the time of prayer for missions around St. Andrew's Tide.

EDWARD SHILLITO.

figure by the general conference of 1928, was formally adopted for the efforts of the current year by the board of bishops of the church, the board of foreign missions and the board of home missions and church extension at recent meetings in Pacific coast cities.

Methodist Negro College Closes Financial Campaign

Morgan college, Baltimore, a college for Negroes sponsored by the Methodist church, has brought to a successful con-

clusion the financial crusade it has been making for the past five years. Nearly \$500,000 has been raised, to cover indebtedness and new buildings.

Dr. Marquis Resigns as Mission Secretary

Because of continued ill health, Dr. John A. Marquis has been compelled to resign as general secretary of the Presbyterian board of national missions. The board has accepted his resignation, and designated him as secretary emeritus after

Special Correspondence from Chicago

Chicago, December 7.

D R. CLELAND B. McAFFEE, moderator of the general assembly of the Presbyterian Church in the U. S. A., evidently does not propose to allow the subject of church union to escape the focus of attention. A

Presbyterian Moderator pushes Union couple of months ago he broadcast a communication

on the subject which was referred to in this correspondence. Again on Nov. 30 he dispatched a letter to the 10,000 ministers of his church urging that definite steps be taken toward union. Some of the commissioners to the general assembly at St. Paul last summer fear that official movements for union are slowing down in spite of the enthusiasm for the idea displayed at the assembly. Dr. McAfee urges movement in two directions; first, for organic union among the dozen or more Presbyterian bodies in America, and, second, toward union with non-Presbyterian bodies. The world outside the church must be kept in mind, Dr. McAfee declares. It sees the division in the church and inevitably discounts the large measure of harmony which exists. "To an onlooker," writes Dr. McAfee, "it seemed magical for the Christian faith to bring us into harmony which is not yet manifest to the world."

* * *

Chicago Loses Valued Public Servant

In the resignation of Frank J. Loesch, 77-year old battler against the vicious political-criminal alliance, as special assistant states attorney, this city loses the services of one of its most useful citizens. His resignation came at the close of the case which he had been prosecuting against Police Lieutenant Phillip Carroll and his squad who were charged with the murder of Octavius Granady, colored opponent of Morris Eller, on primary day, April 10, 1928. The conduct of the case by Judge David was certainly one of the most extraordinary exhibitions imaginable, so extraordinary that the bar association has voted to investigate it. The spectacle of a judge angrily berating the prosecution, denouncing its witnesses, and declaring before the prosecution had completed its case that if the jury should return a verdict of guilty he would immediately reverse it, hardly comports with the popular conception of the "judicial temper." There seemed to be no other course than that which Mr. Loesch took, to move a nolle prosequi. Before doing so, however, he made a public statement to the court that

the judge had "heaped abuse on witnesses and counsel for the state" and had made it "intolerable" to go on. Mr. Loesch's service, however, has not been fruitless. Since he resigned his lucrative private practice to lead the fight on the alliance of politics and crime 15 Eller henchmen have been convicted and fined, about 50 have been convicted of ballot-box stuffing and sent to jail, and for the first time in years election crooks have been imprisoned and honest elections held. It is now up to the good citizenship of Chicago to complete the great task which Mr. Loesch has begun.

* * *

The Kernahan Campaign

The organization of the committee which will conduct the campaign of personal evangelism to be led by Dr. A. Earl Kernahan, under the auspices of the Chicago church federation, has been completed, with Dr. Joshua Oden, pastor of the Irving Park Lutheran church, as chairman. Most of the remaining members are prominent laymen of various denominations. Dr. Kernahan has made two or three visits to the city, and a staff of four or five are in the city making the necessary preliminary preparations. The church census is to take place Jan. 27-Feb. 7, and the visitation campaign March 2-14. The enrolment of churches, I understand, is not as large as had been hoped for, but those who are in are cooperating heartily and anticipate large results. Dr. Kernahan's plans are too well known to readers of *The Christian Century* to need any description. How well they will succeed in Chicago remains to be seen, but there is good reason to expect a considerable number of additions to the churches. And that, I suppose, is the aim of the campaign.

* * *

And So Forth

Prof. Kirtley F. Mather, author of "Science in Search of God," and head of the department of geology at Harvard, gave one of the most satisfactory addresses before the Union ministers' meeting, Nov. 25, that I have heard given before that body. . . . The Chicago presbytery at its meeting, Dec. 2, indorsed a motion to permit women to be ministers and elders in the Presbyterian church. . . . Father John A. Ryan of the Catholic University of America, Washington, D. C., and director of the social action department of the National Catholic welfare council, was the speaker at the River Forest Sunday evening club a week ago.

CHARLES T. HOLMAN.

the new humanism

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by

A. EUSTACE HAYDON

PRESENTS the indispensable background for an understanding of the drift of modern religion and the materials necessary to an appreciation of the rise of a new humanism in the modern world. Professor Haydon tells the story of the quest of faith from its primitive origins to its present-day expression in organized systems of religious belief. He tells what these beliefs are and why they have come to be. The book is more than a comparison of religions, however. It is a dramatic portrayal of man's everlasting venture, that of finding a philosophy for the good life.

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THE reader will either hate this book enough to burn it, or like it well enough to send copies to his friends. One cannot be indifferent to it. If he gives this book to his minister for a Christmas present he will either have a much better minister or soon be hunting a new one."

—Charles Francis Potter.

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HOLT

Jan. 1. Mr. Marquis was taken ill in Vienna in 1928, and has never entirely recovered, although he had felt able to resume his duties in October of this year. Dr. John McDowell has been asked to continue as acting general secretary until a successor to Dr. Marquis can be secured.

Death of Dr. Dallas Lore Sharp

Dr. Dallas Lore Sharp, a Methodist minister from 1895 to 1899, but who left the ministry to become assistant librarian in Boston university in 1899, and who spent the past 25 or more years as a pro-

Special Correspondence from New England

Boston, December 1.

A YEAR ago the South Congregational church of Pittsfield, Mass., invited the Temple Ansha Amonim to join with it in a service of worship on Armistice day, which fell on Sunday. The invitation was accepted and

Jews and Christians Hold Joint Services

Rabbi Harry Kaplan delivered the sermon. The service made a marked impression on all who attended. This year the temple invited the church to worship there on the Friday evening preceding Armistice day. Rev. Robert G. Armstrong, of the South church, preached the sermon on "Peace or —?" The temple was crowded by the combined congregations. Rabbi Kaplan had arranged a beautiful service from the Jewish prayer-book, augmented by collects for peace from various Christian sources. Two selections were sung from the Jewish hymnal, one of which was written by William P. Merrill, a Presbyterian, the other, "One Lord and Father of Us All!" by Katharine Lee Bates, a Congregationalist.

* * *

An Interconfessional Seminar

A Catholic layman from Boston, B. J. Rothwell, attended the seminar on relations between Roman Catholics, Protestants, and Jews, held at Columbia university, in New York, last spring. He was so impressed that he returned to organize the Calvert round table, a club of 100 laymen of the three faiths. A seminar under its auspices was held at Harvard university, Nov. 12 and 13, attended by about 450, of whom only 60 were clergymen, drawn from all New England. The entire group met in opening and closing sessions. Three sections, each meeting in two sessions of about three hours, discussed respectively community conflict and cooperation, problems of vocational adjustment, and misrepresentation of religious beliefs and practices. At the closing joint session, general trends and results were summarized. A resolution, offered by Mr. Rothwell, was unanimously adopted as follows: "Sincere conviction as to the absolute truth of one's own faith and as a corollary the error or inadequacy of all other religions, involves no question of the spiritual sincerity of those who differ and hold firmly to the tenets of their own faith, or their inalienable right to the practice of their religion, or to their eternal reward."

* * *

Did It Create an Intercreedal Fellowship?

I have had three independent personal estimates. Rev. John M. Trout, who represented the New Bedford council of churches, testifies that from all sides came appreciation of this opportunity for closer contact. The serious issues arising in our

own and other countries out of difference and misunderstandings between racial and religious groups were fairly faced and freely discussed, with a surprising unanimity as to what might be done to lessen friction and tension. The Catholic poet, Denis MacCarthy, was enthusiastic about the spirit and results of the meeting. He quoted a layman of his church, over 80 years of age, who exclaimed: "I never believed that I should live to see this day! I feel like praying with Simon, Now, lettest thou, Lord, thy servant depart in peace!" An aftermath, a week-night forum in Ford hall, with three who had participated in the seminar as speakers, Father M. J. Ahern, Rabbi Harry Levi, and Dr. William L. Stidger, packed the hall with many turned away. In his sermon the next Sunday, at the Copley Methodist church, Dr. Stidger said: "To me that meeting was like an old-fashioned Methodist revival. There was a surcharge of emotional kindliness and fair play. Following as it did immediately upon the Calvert round table, I consider this movement a unique Boston institution, for which we should be supremely grateful at the Thanksgiving period."

* * *

The Malden

"Miracles"

This incipient good feeling between the three faiths had a severe test in the sensational publicity which was given to alleged cures at the grave of a young priest who died sixty years ago. A clear statement of the origin of the sudden pilgrimage was given in the Boston Herald on Nov. 21. "The rush to the shrine in Malden demonstrates the power of publicity as much as anything else. Several weeks ago the Rev. Patrick H. Walsh delivered a sermon on the power of prayer. He casually mentioned that two women had been cured of their ills after praying beside the grave of Rev. P. J. Power in Holy Cross cemetery. An astute reporter heard of the sermon, found out the women's names and published pictures of the women and the grave. During the past 50 years many Catholics knew of the supposed curative powers of the grave, but never before had it been the subject of intensive publicity." With such a stimulus, the numbers of visitors seeking cure or indulging curiosity rapidly grew from hundreds to hundreds of thousands. It is estimated that over a million visited the cemetery. Either faith or fanaticism fanned by up-to-date newspaper exploitation becomes a doubtful good and possible danger. The authorities of the Roman church sensed the situation and on Nov. 22 Cardinal O'Connell ordered the cemetery closed to visitors. It was explained that, under canon law, before a formal inquiry of beatification can be instituted at Rome, it must be proved that no public veneration has been

(Continued on next page)

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essor at Boston university, died Nov. 29 at his home in Hingham, Mass., after a long illness. Dr. Sharp resigned from his professorship in English at Boston U. in 1922; his resignation, however, was never accepted. He won fame also in the field of natural science, his many books and articles on nature subjects having brought him wide renown. The late John Burroughs called him "the greatest in his field." In 1922 Dr. Sharp was a candidate for the democratic nomination for U. S. senator from Massachusetts, running on a dry platform. He was a Wilson man and a champion of the League of Nations.

"What Is the South?" Is Subject of U. N. C. Lectures

The annual Weil lectures at the University of North Carolina were delivered this year, Dec. 6-8, by Dr. Will W. Alexander.

NEW ENGLAND CORRESPOND- ENCE

(Continued from preceding page)

undered to the subject of inquiry with the approval of the bishop of the diocese. Leading priests had already used the occasion, at the seminar, the Twentieth Century club and elsewhere, to explain the procedure of their church in such cases, the elaborate investigation and many rejections. The general verdict, therefore, seems to be: The cures alleged at Malden are not yet proved. The view of the Roman church is that such cures are possible and miraculous. Others seek explanation in the laws of mental suggestion. The scenes at the grave, described and depicted by the press, were pathetic and sometimes heart-rending. They reveal the immense amount of hidden suffering and sorrow. Such facts should inspire redoubled philanthropy using all the resources of human sympathy, scientific medicine, and religious faith to search out and relieve disease and distress.

* * *

And So Forth

By a two-thirds vote, the Old South Meeting House association of Boston refused to close that historic hall to unpopular causes, defeating a motion to limit its use to "constructive discussion," excluding "destructive protest." . . . Dr. Valeria Parker, representing both the American Social Hygiene association and the Federal council, is spending a month in New England, speaking in Grace church, Providence, and under the auspices of the Greater Boston and Portland, Me., federations of churches. The response of both adults and young people is much heartier than on her previous visits. Repeatedly a single address has opened the way for a series. The importance of the problems of sex and the possibility of discussing them frankly and constructively is increasingly recognized. . . . At the installation of Rev. Jedediah Edgerton as pastor of the Roxbury Church of the New Jerusalem, Nov. 24, Rev. S. G. Spear, one of the two co-pastors of the neighboring Federated church, Methodist-Universalist, and the executive secretary of the Massachusetts federation of churches participated by request. The young men constituting the Cavalry of the White Horse presented to the pastor an engrossed scroll, pledging their united support.

EDWARD TALLMADGE ROOT.

ander, of Atlanta, director of the commission on interracial cooperation. The general subject discussed was "What Is the South?" and the titles of the three lectures were "Truth and Fiction About the Old South," "The South's New Rulers," and "Older Values in the New Life."

Half-Million Contributors Give to New Cathedral

More than 500,000 persons have made contributions toward the building of the Cathedral of St. John the Divine, New York city.

Col. Lindbergh Doesn't Appreciate Stained Glass Publicity

The Watchman Examiner reports that

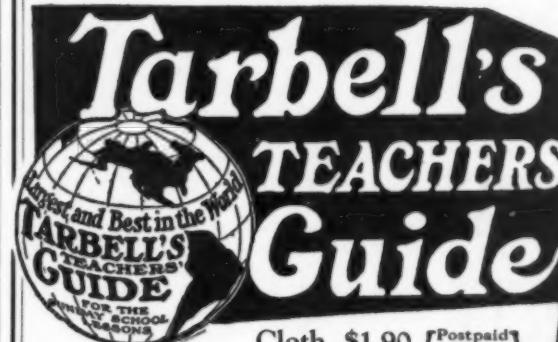
when Charles A. Lindbergh was recently notified that a stained glass window containing a full sized likeness of him had been dedicated to him in a New England church, he replied: "Thank you for your letter. (Signed) Charles A. Lindbergh."

Corporation Urged for Palestine

Associate Justice Louis D. Brandeis, of the supreme court, joins Felix M. Warburg and others in a decision to form an American business corporation for the investment of funds for the economic development of Palestine. This decision is in line with that adopted at the Zionist congress at Zurich last August, when it

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was agreed that a financial corporation should be established. Delays and disaster in the form of the killings of Jews in Palestine by Arabs have intervened, but have served only to strengthen the faith of Justice Brandeis, Mr. Warburg and others in the plan. Justice Brandeis expresses complete confidence in the achievement of a Jewish Palestine.

International Reform Meet at Washington

The annual meetings of the International Reform federation were held in the Methodist building, Washington, D. C., Dec. 13. Among the speakers were: Mrs. Robbins Gilman, president of the Federation Motion Picture Council in America, on "The Crusade for Whole-

Special Correspondence from Pittsburgh

Pittsburgh, December 7.

OUR second annual drive for money for the welfare fund is just completed. Mr. Maxwell, of the Red Cross, tells me that 61,652 contributions were received, totaling \$1,170,039. Thirty-one philanthropies were represented. Only two or three of these were Catholic institutions

and none was Jewish. However, Jews, Catholics and Protestants and non-church people all worked together. One of the features of the campaign is seen in the fact that 7,777 people formed the group of active workers. While the Jews have their own Jewish welfare fund they gave striking assistance both in workers and in money. Last year the movement met with much indifference and some opposition, but this year the clergy stepped to the front and the goal was surpassed, as only \$1,168,000 was sought. It is felt that now the welfare fund is solidly organized, that opposition is over, that, increasingly, new philanthropies will come in (several having entered this year for the first time) and that this annual method of securing money will be followed for a long time in the future. One of the interesting features of the campaign was found in the number of children, who through the Junior Red Cross, the schools, the churches and through other channels gave small amounts for charity. Another impressive fact is that 700 industrial establishments cooperated, giving employees, again without any pressure, the opportunity to help.

A Suburban Story

Here is a story of the suburbs. Mt. Lebanon is one of the rapidly growing sections of our great city. It consists, mostly, of fine middle-class homes, with some wealth sprinkled here and there. The city thrust a tube through the south bluffs and opened this vast section. Now a man in his car can reach his office in 20 minutes. New churches are springing up. When the Rev. Edward Bleakney arrived from the Tabernacle Baptist church, Utica, N. Y., it was not long before everyone knew that he was here. He is what we call a live-wire. One fine thing about Bleakney is that you know where he stands. He is for open membership and he doesn't seem to care who knows it. He strikes us as a liberal who is proud of that fact. Aggressively unashamed he lets the whole world know that he has this broad program. In less than two years he has received about 300 new members. A new church is imperative and now he is pushing, with his characteristic zeal, a campaign for money for this purpose. He is out for half a million, with which to build a new auditorium and the first unit of his educational plant. There are many children in the South Hills. The church at Utica was one of the first churches among the Baptists to become open-membership. It had 1300 members when Bleakney left. He has 760 here already and the future is unlimited. With a new church in this rapidly growing neighborhood, Dr. Bleakney, with his ringing and uncompromising message, will do one of the outstanding pieces of work in our greater city.

* * *

A Heresy Trial And After

Another ecclesiastical story of much interest gathers round the Rev. Frank Edwin Smith. A few months ago our papers were resounding with the heresy trial, in the Lutheran denomination, of Mr. Smith. He had come out to the east end of our city and single handed had built up a Lutheran congregation. But he could not be content with many of the dogmas of that church and was tried for heresy. When the trial was at its height he resigned from the church he had so carefully built and stepped out of the Lutheran church. Not content with this the synod went ahead and dismissed him for heresy. Now, the First Unitarian church had had Dr. L. Walter Mason for its pastor for 28 years. He was a man of sweetness and light, one of the most gracious Christian gentlemen it has ever been my lot to meet. Dr. Mason was at that point of his ministry when he was willing to

(Continued on next page)

The Daily Altar

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some Movies"; Harold D. Wilson on "Prohibition Enforcement"; and Clinton N. Howard on "The Conflict of the Centuries."

Dr. George Alexander Advises Princeton Seminary Students

"The minister must be first and always a fisher of men," Rev. George Alexander, 60 years a minister and now pastor of First Presbyterian church, New York, told the students of Princeton seminary in an address on Nov. 26, in Miller chapel. Dr. Alexander is a member of the board of control of the seminary, from which he graduated in 1870. He added that in his experience personal contact with men and women had always counted for more than preaching. "Don't candidate for anything except the service of God and the opportunity to serve your fellow men," continued Dr. Alexander. "Never be a place hunter. Take the work that comes to you as the work of God."

Helen Keller a Convert to Persian Religion

Helen Keller, famous blind and deaf woman who in a book published in 1927 described in detail her Swedenborgian belief, has become a convert to the Persian religion of Baha-U-Llah. Miss Keller recently told of her new faith in addressing a

PITTSBURGH CORRESPONDENCE

(Continued on preceding page)

relax his hold upon the wheel and he welcomed Mr. Smith as his associate. For some months the two ministers worked together in a beautiful harmony. Sixty of the Lutherans followed their pastor into the Unitarian faith. On New Year's day, 1929, Dr. Mason entered into rest. The whole city did tribute to his lovable character and to the value of his religious and social work among us. One of the interesting facts about the Unitarian church in this city is that it enjoyed a large increase in membership as a result of the "Billy" Sunday meetings here. Many liberal souls were driven into the Unitarian fold. It seemed a delightful haven of rest from a literal hell and from premillenarianism. On March 24 of this year Frank Edwin Smith was duly installed as pastor in the First Unitarian church. The church is a beautiful one located at Morewood and Ellsworth avenues. The new pastor began his ministry with a becoming modesty. Quietly and solidly he laid the foundations and already good results are appearing. A new parish house in honor of Dr. Mason is contemplated as an achievement of the near future. A radical move is the setting up of a Sunday afternoon community service employing high-class moving pictures, secured from the Yale Chronicle. Music has a conspicuous part. Children are urged to come with their parents, as there is no evening service. However, in the evening a group of young people, university people and kindred spirits enjoy dinner together and follow with a discussion group. An effort is made to keep this hour for others than adults. Altogether, Mr. Smith is starting off well and his friends in the city, and there are many of them, anticipate a happy future for him in this conservative city.

JOHN RAY EWERS.

gathering of the New History society in New York city. "I am truly glad to be with you this evening and to say a word for a cause which is precious to me," she explained. "I am proud to be one of the noble band who heed the hidden words of Baha-U-Llah, urging us to live that we shall humanize the world. It would be wonderful if the message of the great prophets of all times should take possession of the hearts of women, and kindle in them a pentecostal fire that would weld them together in a crusade against the dark evils of war, poverty, sickness, prejudice, ignorance and falsehood!"

Two Episcopal Churches of Cambridge, Mass., Will Merge

The Living Church announces the impending union of Christ church and St. John's Memorial church, Cambridge, Mass. The possibilities and advantages of such a union have been discussed in both parishes for about four years; the resignation of Rev. Prescott Evarts, rector of Christ church, hastened the discussion and was a prelude to conferences between representatives of both groups. The union will become a fact when Dr. Evarts' successor has been chosen and when the new rector has accepted a call. St. John's is the chapel of the Episcopal Theological school. Christ church was built in 1760.

New Episcopal Bishop For Honolulu

Rev. S. Harrington Littell, of the American Church mission at Hankow, has accepted his election as missionary bishop of Honolulu. Dr. Littell has served as a missionary in China since 1898.

Reformed Church Loses "Grand Old Man"

Rev. Samuel Z. Beam, one of the oldest ministers in the Reformed church, and known as Ohio synod's "grand old man," died at his home in Tiffin, O., Nov. 11. Dr. Beam was often honored by his church: at one time he was president of the Pittsburgh synod, and at another of the Ohio synod. He held important positions on many boards of the church. He served as an active minister in his church during

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the period from 1862 to 1903, but during the latter year his health broke, and since that time he had held the office of stated clerk of Ohio synod.

Death of Famous Hymn Writer

Rev. Elisha A. Hoffman, writer of hymns, and a minister in three denominations during his service of 60 years, died at his home in Chicago two weeks ago, after a brief illness. Some of his best known hymns are "Are You Washed in the Blood?" "I Must Tell Jesus," and "What a Wonderful Savior."

Congregationalists Welcome Dr. Miles Krumbine

In an editorial the Congregationalist welcomes to the Congregationalist ministry Rev. Miles W. Krumbine, who recently resigned the pastorate of Parkside Lutheran church, Buffalo, to accept a call to Shaker Heights Congregational church, Cleveland, O. "More than once," says the Congregationalist, "Dr. Krumbine has been called the greatest preacher in the Lutheran church. And now, as we salute him as a fellow Congregationalist and wish him godspeed in his new surroundings, we trust that his former Lutheran associates will feel that, though we have gained a leader of unusual power, they

have not lost one. Through him the two communions will learn to know each other better." Though still less than 40 years of age, Dr. Krumbine has already made an unusual record. Ordained to the Lutheran ministry in 1914, he has held pastorates in Altoona, Pa.; Dayton, O., and Buffalo.

Dr. Slosser Inducted at Western Theological

In his address given at the exercises celebrating his induction into the chair of ecclesiastical history and history of doctrine at Western Theological seminary, Pittsburgh, Dr. Gaius J. Slosser reviewed the movement toward union on the part of the Presbyterian Church in the United States of America and the Methodist church.

Prizes for Church Architecture Awarded

First Presbyterian church, New Rochelle, N. Y., has been awarded the \$1000 prize for excellence of architecture and completeness of plan in the 1929 nationwide church building competition conducted by the Christian Herald. The prize is equally divided between the church and its architect, John Russell Pope, New York city. Other prizes were awarded as follows, in each case the prize being divided between church and architect: Second prize, \$300, First Presbyterian church, Clinton, Ia.; third prize, \$200, First Christian church, Watsonville, Cal. Fifty churches from 21 states, the District of Columbia, and two foreign countries, entered the competition.

Chicago Church a Memorial to Jenny Lind

Ground was recently broken for the first unit of St. Ansgarius' Swedish Episcopal church, Chicago, of which Rev. William Tullberg is pastor. The ceremony marked the launching of a project which, completed, will cost approximately \$75,000 and which is intended as a memorial to the great singer in view of her interest in this historic parish. Eighty years ago Jenny Lind was one of the prime movers in the establishment of what is generally considered the first Swedish Episcopal church in America. She manifested her interest by making a substantial contribution to the first building fund and also by giving to the parish a chalice which today is valued at several thousand dollars.

Detroit Pastor Resigns as Church Bars Negroes

Rev. Adelbert J. Helm, minister of Bethel Evangelical church, Detroit, Mich., has announced his resignation, giving as his reason the refusal of the church council to admit Negroes into church membership. "To refuse church membership to anyone not of the same race," Mr. Helm said, "is to deny the most obvious teaching of Jesus and to give the ethical sanctions of Christianity to race prejudice."

Cincinnati Churches Discuss Motion Pictures

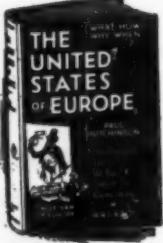
At the December meeting of the Cincinnati federation of churches, Dec. 9, the chief address was given by Rev. George R. Andrews, secretary of the commission on drama and motion pictures of

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By Paul Hutchinson

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"It will be a surprise, we think, to many in this country to discover how the idea of a United States of Europe has taken hold upon the imagination of many men of influence in the realms of politics, business and industry in European countries, and to hear of the continuous and enthusiastic activity of its advocates. In recent years it has come down out of the air; it has ceased to be merely theoretical speculation as to a possibility of the remote future. It is, today, a program urged for immediate action." [\$2.00].

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the Federal council, his topic being "Effective Methods of Dealing with Motion Pictures." A period of questions and discussion followed.

Correspondence from the Pacific Northwest

Portland, Ore., December 6.

THE chief event of last month was the meeting of the home and foreign mission boards of the Methodist Episcopal church in Seattle and Portland. It is 22 years since these bodies were in this section and the communities and churches concerned gave them a warm welcome. Each board distributed approximately \$2,500,000 to the work of the denomination for the ensuing year. A cut of 10 to 15 per cent was made necessary by decreased revenues, and this was spread evenly over the entire field. There was no undue pessimism, but rather a feeling that while the erstwhile magic words "crisis," "emergency," and "challenge," had lost their potency, more might be expected from careful education and from systematizing local church finances. It was resolved to ask for \$10,000,000 next year, which is a considerable advance over the figure previously set. The chief feature of the foreign board meeting in Portland was the address of Dr. John R. Mott, who gave the impressions derived from his latest trip around the world. In the two cities and the country roundabout, visiting speakers filled the pulpits to the number of 140, on Nov. 17 and 24, thus providing a considerable stimulus to missionary interest.

* * *

The Suburban Church

The inescapable conflict between the downtown churches and those in the residential districts is always smoldering. Occasionally it flares up, as when the churches of the University district in Seattle not long ago took a quarter of a page of paid advertising to urge the public to church attendance in that section. Nine churches participated, including the Unitarian and the Roman Catholic. Pictures of the attractive edifices were printed, and the downtown brethren were given food for thought in the following dictum: "In the churches of the University and North End districts you will find spiritual peace, inspiring music, helpful sermons and uplifting atmosphere amid the beautiful surroundings of this progressive, growing residential district. Added to these virtues you will find real convenience. . . . There is ample parking space and men whose business keeps them in commercial surroundings during the week will enjoy going to church in this environment." This is not the only example of joint advertising that has lately occurred. Five Episcopal churches in Seattle carried a joint announcement of their services, with pictures of the participating preachers. The Portland Methodists in announcing the foreign missions field day also took liberal space for a united advertisement.

* * *

And So Forth

Dr. J. Hudson Ballard, professor in

Unfrocked Methodist Pastor Wins Libel Verdict

Five officers of the Methodist church at Duran, Ill., have been ordered by a jury

to pay \$20,000 to their former pastor, Rev. J. G. L. Warren, for besmirching his name with charges of immorality. The jury verdict is said to have surprised the

the Pacific Northwest

Occidental college, southern California, recently gave a week's series of addresses at the First Presbyterian church, Portland. He spoke twice daily, besides addressing the Portland ministerial association and holding a forum meeting especially for pastors. His general theme was "Christianity and the New Psychology." The commodious auditorium was filled for the afternoon services, and at night the balcony as well. . . . The Japanese Methodists of Tacoma dedicated a new church building on Nov. 24. It cost \$22,000 and will afford adequate facilities for worship, education and recreation to the growing Christian group among the 3,000 Japanese in Tacoma and as many more who live outside the city. It is sad to relate that owing to discriminatory legislation in the state of Washington, as in some others, the title to the church cannot be held by the church members or their trustees, but must rest in the City missionary society, which is an American organization. . . . The Lutheran churches of Portland united in a "Reformation Sunday" festival held at Lincoln high school. United choirs furnished the music, and Dr. J. A. O. Stub of Minneapolis, president of the American Luther foundation, gave the address. . . . Rev. Charles L. Trawin, who has had a successful pastorate at the First Baptist church, Eugene, Ore., has resigned to accept the ministry of First church, Fresno, Cal. He will succeed Elmer A. Fridell, who recently came to the First church, Seattle. Dr. Trawin led in building a large church at Eugene and will have the opportunity to do something of the same sort in his new position. . . . The Westminster foundation, which takes care of the Presbyterian student work at Oregon's tax-supported institutions, has been campaigning for \$30,000 in order to maintain and enlarge the enterprise.

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court room audience, which had heard the parents of a former servant in the minister's home support her sworn story

of familiarity with Mr. Warren. Mr. Warren accused the church officers of trumping up the defaming story as a means of driving him from their parish.

Death of Dr. W. F. Warren, Methodist Educator

Dr. William Fairfield Warren, president emeritus of Boston university, and for more than half a century an outstanding figure in New England educational circles, died at his home in Brookline, Mass., Dec. 6, at the age of 96. Dr. Warren, after several years study in Europe and the Orient, was called to the presidency of Boston university in 1873 and served at that post for 30 years. In 1903 he retired from the presidency to become dean of the school of theology, a post he held until 1911. He was honored with the designation president emeritus in 1923.

Churchmen Study Marriage And the Family

Robert E. Speer, S. Parkes Cadman, Albert W. Beaven, Ernest R. Groves, Anna Garlin Spencer, and others gave addresses at the four days' city-wide conference on marriage and the home, held at Buffalo, N. Y., Nov. 21-24, under the joint auspices of the Buffalo council of churches and the committee on marriage and the home of the Federal council. On Sunday morning many pastors discussed with their congregations some of the themes of the conference, and on Sunday

afternoon a second great mass meeting was addressed by Mrs. Ruth Bryan Owen, a member of congress, on "The Place of Women in Public Life." The conference closed with an all-pastors conference on Monday, at which findings and follow-up were presented and discussed.

English Poet Tells Why He Entered The Catholic Church

Alfred Noyes, English poet who was received into the Catholic church a few months ago, tells in a letter to the Spectator why he took this step. In the course of his letter he says: "Many of your correspondents appear to dislike what they call 'dogma,' and what I call definite beliefs. But, in matters of this kind, it is one thing or the other. Everyone knows that, outside the Catholic church, whose head is now set free, at Rome, of all earthly sovereignty, an utterly superficial 'modernism' is rapidly making everything an 'open question,' not only in religious belief, but in the ordinary conduct of life. It is for this reason that thousands are reverting to an agnostic paganism, and thousands on the other side are turning to that great church which, after all, bulk all our historic cathedrals, and still offer a consistent philosophy."

Ohio Pastors Will Discuss Unity

More than 2000 ministers of all denominations are expected to meet in Columbus, O., Jan. 19-26, for their 11th annual meeting. The subject for discussion this year is "Christian unity" and the meeting has special importance as it has been planned as an observance of the 1900th anniversary of Pentecost. Among the speakers on the program this year are S. Parkes Cadman, Daniel A. Poling, Bishop McConnell, Frederick Norwood, Charles Clayton Morrison, Charles Reynolds Brown, Bishop McDowell, Bishop Bell, Fred B. Smith, Stanley High, Peter Ainslie, J. Ross Stevenson, Roy B. Guile and Reinhold Niebuhr.

BOOKS RECEIVED

- Worship in Music, by Edwin Holt Hughes and others. Abingdon, \$1.50.
- Economic Democracy, America's Answer to Socialism and Communism, by Robert S. Brooking Macmillan, \$1.50.
- Art and Religion, by Von Ogden Vogt. New edition, Yale University Press, \$3.00.
- Peter Whiffle, by Carl Van Vechten. Modern Library, \$1.95.
- The Memoirs of Casanova, edited by Madeleine Boyd. Modern Library, \$1.95.
- India in Bondage, Her Right to Freedom and Place Among the Great Nations, by J. T. Sutherland. Lewis Copeland Co., \$4.00.
- Adventuring with Christ, by Arnold Hilmar Low Reivel, \$1.75.
- Pomp's People, by Belle R. Harrison. Lewis Copeland Co., \$2.00.
- The New Education in the German Republic, by Thomas Alexander and Beryl Parker. John Day Co., \$4.00.
- The New Education in the Soviet Republic, by Albert P. Pinkevitch. John Day Co., \$4.00.
- Why Preach Christ? by G. A. Johnston Ross. Harvard University Press, \$1.50.
- The Second Epistle of Paul to the Corinthians, by Charles R. Erdman. Westminster Press, \$1.00.
- The Christian Apprehension of God, by H. E. Mackintosh. Harpers, \$2.50.
- The Influence of Christ in the Ancient World, by T. R. Glover. Yale University Press, \$1.50.
- The Quest of the Ages, by A. Eustace Haydon. Harpers, \$2.50.
- Abstracts of Theses, Humanistic Series, Volume VI. University of Chicago Press, \$3.00.

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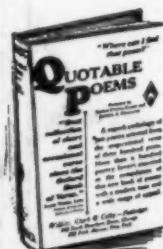
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